

VANCOUVER VICTORY: CITY PASSES SWEEPING ANTI-BIAS LAW

COMMENTARY, PAGE 7

Body Politic

A MAGAZINE

FOR

AF

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11

GOING GRAY STAYING GAY

JANE RULE

ON SEX AND AGING

JOHN ALAN LEE

REVIEWS GAY AND GRAY

INTERVIEWS

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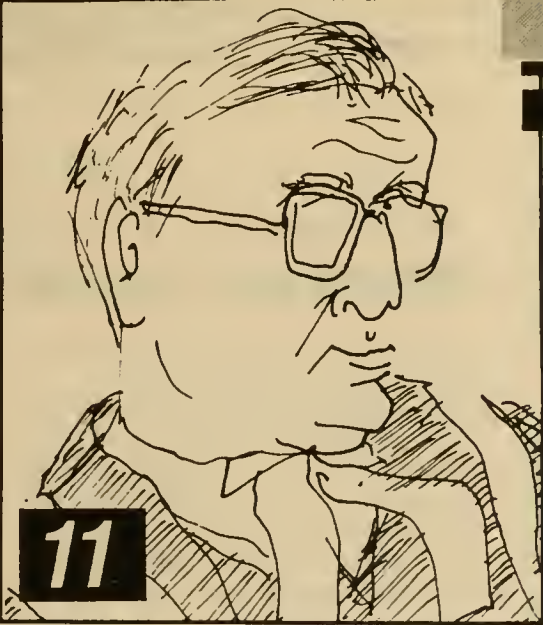


photo: Viv Carson



Going gray, staying gay 25

The dirty old queen and the mean old dyke. That's what's in store for any gay man or woman who has the misfortune to get older than 40 — if you buy the stereotypes. John Alan Lee finds a different reality in *Gay and Gray*, the latest book on aging, and Rick Archbold speaks to three Toronto people aging with energy and grace.

Getting old, getting sex 29

"If we really want to change the world, let's celebrate the sexual connotations of 'extended care.'" Jane Rule on the challenge of finding "erotic tenderness for old age."

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The newspapers didn't report it — but on November 9, Vancouver's city council passed the "strongest anti-discrimination bylaw in Canada." A special report on the political impact of the gay vote in Lotusland.

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Judge Thomas Mercer discovered that "fisting" isn't necessarily about boxing, but it only took him one day of what was to have been a three-day trial to decide that "Lust with a very proper stranger" was not obscene. We celebrate.

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Until next time!

At last an opportunity to acknowledge all those people who made victory number three possible. To Glenn Pelshea, Neil Richards, Gene, Ron Anderson, Mike Young, Elgin Blair and Carol Auld who staffed the office; to Rosemary Barnes, Thom Greenfield, Lorna Weir, Michael Lynch and Bob Brosius who took the stand as our character witnesses; to the experts who testified and those who were prepared to but didn't get a chance; to our lawyer and his staff, to Sue Golding, Carl, Paul Aboud, Gillian, Marcia Gillespie, Debbie Bloomfield, John Argue and especially Craig Patterson, who kept the Free Press Fund going; to all of you who sent words of encouragement, wrote letters of protest, donated money, wore a button or showed up in court — our heart-felt thanks.

The collective

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Physical pain, mental anguish

I was pleased to see in the November issue of *TBP* the informative and frightening article on Kaposi's Sarcoma. Medical problems affect us all periodically, and it is important to have the necessary factual information in order to avoid the panic that health problems often cause. While reading the article I could feel the pain that the men afflicted must have felt. Not the physical pain, but the mental anguish, the psychological pain, the kind that does not stab at one, yet hurts just as much.

This brings me to the point of this letter. I would like to see more articles and information on subjects dealing with mental health issues in relation to homosexuality.

As a Registered Psychiatric Nurse who works in the field of mental health, I often encounter gay men and women who, for a number of reasons, require intervention from mental health workers. Often the humiliation and rejection that is imposed by straight society, and indeed by our own brothers and sisters, lead to emotional problems. When coping mechanisms fail, disaster results. We are all aware how drugs, booze, anything that alters the mind, are abused by gay men and women to help them through their lives. If more information is readily available on mental health issues such as dealing with stress, coping with depression, effective management of anxiety and the like, then perhaps problems may not develop into crisis situations.

As gay men and women, the societal pressures imposed on us are great. Possibly more than any other minority are we subjected to unique forms of social sanctions that ultimately may affect our mental well-being. A column that links and focuses the special concerns of gays in relation to mental health could help. The number of crisis lines and counselling services that abound testify to the need for sound information. *The Body Politic* again can be a useful tool to all if this type of column were provided. Please consider it.

Don Oppen
Winnipeg

Looking too hard

I just finished reading the letter from "Small Town Gay" (*TBP* October). If it was an effort to elicit sympathy for his plight, he failed. If it was an effort to display his insecurity and masochism, well, he succeeded.

"Small Town Gay" seems to have weighted himself down with a real winner — an alcoholic drug user who's 31, who needs constant propping up and who shares board, but not bed. Our martyr hasn't the heart (brains?) to realize that this isn't love — it's more like slow suicide. Obviously he enjoys it, or enjoys seeing himself in the messianic role, the sole means of support and security for the poor wretch.

But it's not enough that he burdens us with his tale of woe — he relates it to gays under 25. He has yet to see a teenager who's sincere, faithful and willing to spend his life with an older lover. Well, where the hell has he been looking — Davie Street in Vancouver?

Oh, I agree, there are a lot of young

gays who are just looking for a good time. They're good-looking (and they know it), so they want to enjoy what they can before their looks start to fade, and before they start seeing young guys as they themselves once were.

On the other hand, there are young men, like my lover, who are sincere, honest, faithful. I'm 32, my lover was 13 years younger than I when I met him. Sure, we've only been together for a year, and sure, there have been problems. I caused the majority of them.

Like most "older" gays, I was skeptical of the idea that an 18-year-old could know what love really was, could be faithful, could care. It took a long time to accept that but I do now and I love him just as much as I know he loves me. Twice, I've sent him off, only to have him keep coming back.

Don't go judging all young gays by those few who are goldiggers. You'll find those whether the relationship is hetero or gay. Because of our circumstances, my lover and I are separated right now. But the love is still there, the trust is still there, the fidelity is still there. If it ever falls apart, it won't be because I was "older" or he was "younger."

Maybe if "Small Town Gay" shipped his burden out, he'd find that reciprocal love does exist, regardless of age, and he'd be doing his friend a favour — making him grow up.

As someone celebrating the first year of a great relationship, I say to those out there who think all young gays are out just for a good time, well, maybe you're looking in the wrong place. Or too hard.

RT Maguire
Prince Albert, Saskatchewan

Antisocial rabble

I participated in the demonstration against Jerry Falwell and his ilk in Toronto on October 24. It may be the last march in support of lesbian and gay rights which I attend.

What, precisely, is the point of a rally in the name of equality and justice for lesbians and gay men? Is it solely to vent frustration and anger? If so, then shouting cute phrases such as "Fuck Off Falwell!", screaming antireligious remarks and countenancing anarchist slogans are quite justified. But if the principal aim of assembling and marching is — as I thought it was — to make a point to the general public, or at least that part of it not implacably opposed to us, then such actions are completely counterproductive. They increase to a serious degree our vulnerability to attack by our opponents. They have always claimed that we are an antisocial and criminally inclined rabble. Why conform to their description, however slightly? What purpose does it serve? None, except to express, in the language of adolescent rebellion, our frustration.

One of the most useful weapons in the arsenal of the oppressed was entirely absent in the demo on the 24th, except in the prepared speech by one of the woman organizers: a weapon called human dignity. One can be angry — and so we should be — without stooping to the level of our enemies, and the less

"What I would like to ask the organizers of this and similar demonstrations is: why give our enemies weapons to use against us when it is unnecessary?"

intelligent ones at that.

What I would like to ask the organizers of this and similar demonstrations is: why give our enemies weapons to use against us, *when it is unnecessary*? The media are not always friendly, as we have bitterly discovered in the past.

The organizers of rallies such as this one ought to take a few simple measures to ensure that participants in these events adhere to the aims which they are supposed to advance. Principal among these aims must be the persuasion of the public of the justice of our cause and of the bigotry of our oppressors. Anything not commensurate with these goals should be explicitly discouraged.

For a start, offensive language ought to be proscribed, for reasons which are obvious. Irrelevant slogans, *e.g.*, of the anarchist variety, should be prevented if at all possible. They alienate as many within the march as they unite. What does not unify us should be avoided in such situations. And the Sisters of Perpetual Indulgence really should rethink their position on attending demos in costume. They simply play into the hands of our enemies.

I know that I was not the only one protesting the "Reverend" Falwell who felt distinctly uncomfortable with many aspects of the march. Organizers of future demonstrations *must* clarify their objectives and then make them explicit to all concerned. Otherwise, they risk losing a not insignificant proportion of the few in Toronto who seem willing to take time to fight publicly for lesbian and gay rights.

Steven Spencer
Toronto

No official discrimination

Re: "Israeli soldiers face anti-gay witch-hunt" (*TBP*, September), I would like to state as an openly gay Israeli who does Reserves Army service in a front-line unit, that in my opinion this story is highly exaggerated, slanted, and in some parts patently untrue.

While it is true that under the previous Labour governments (of which the two Members of the Knesset mentioned were both members in its last term in power, '74-'77), there was persecution, the present Likud government, in its first term in office, tried to legalize gay sexual acts between consenting adults. Unfortunately, because of opposition by minority religious members of the government and by Labour MKs, it didn't get a majority. We hope to correct that in this term.

You should know, as well, that there is really no official discrimination in the army since Mr Raphael Eitan took over as Chief-of-Staff in June 1978. Before him, under Motta Gur (now a Labour MK), there was considerable pressure.

I'm openly gay in my party (as well as everywhere else) while one friend, who is a Labour party member, has to stay in the closet because she'd be ostracized, and another friend (who I hope will soon become *more* than that!) had to leave his kibbutz because of pressure over his sexual preference.

Incidentally, all the gays I know in Israel are against pedophilia because, in

our opinion, the adult male, by being an adult, will have little boys obeying him whether they understand what they're doing or not. We in Israel totally support any form of sex, as long as its between *consenting* adults.

In closing, I would like to say I really enjoy your paper and intend to subscribe, instead of just buying a copy when I'm visiting Toronto.

Joey Silver
Jerusalem, Israel

Obsessively narrow

Walter Phillips has written from New York (*TBP*, November) to tell us that every outpost of gay liberation (and that includes the Outpost bar in Toronto) must guard the ramparts to prevent women and the general heterosexual horde from swarming into our bars and imposing their rules, their ways of being and their codes of sexual propriety on gay men. Such exclusivist bars, he tells us, are "special meeting places" where gay men can unlearn "hetero propaganda and hetero mentality" and can learn instead "how to be themselves."

This argument is questionable in itself, since the Outpost *is* a public place and should therefore not be exempted either from human rights legislation or from the standards of common courtesy and respect for individuals. But a news item in the same issue of *TBP* shows how proponents of Mr Phillips's kind of thinking are likely to put their policy of protective discrimination into practice. Far from merely excluding straights, the Outpost now finds it necessary to pick and choose among homosexuals too. Not surprisingly, the protectors at the Outpost have been turning away lesbians, since they obviously make the error of not being male. But just being male and gay doesn't necessarily get you into the Outpost either. Unless you measure up to its standards of gay masculinity, you are equally as unwelcome there as women and straights.

So the Outpost ends up excluding gay men because they are "effeminate" or too preppy. In doing so it gives the lie to the argument that excluding women protects the rights of gay men generally and teaches them how to be themselves. What seems more likely is that exclusion protects the sensibilities of those whose vision of gayness is obsessively narrow or whose confidence in themselves as gay is remarkably shaky.

Thom Greenfield
Toronto

Precocious child?

Robin Hardy's comment in the October issue of *TBP* that Thomas Mann "wrote *Death in Venice* as a kind of homage to his gay son" is more imaginative than accurate. *Death in Venice* was published in 1912, when Klaus Mann was five.

Robert K Martin
Montreal

The Body Politic welcomes your letters. Send them to us at: Letters, *TBP*, Box 7289, Station A, Toronto, ON M5W 1X9. Those selected for publication may be edited for length.



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Editorial

A bad choice

The largest national gay organization in the United States, the National Gay Task Force, seems to have a death wish.

For months, the US gay press has covered the internal disputes rocking the NGTF (see news story, page 15). Apparently attempting to restore confidence, its board of directors has elected new officers. Among them is a man who has admitted to "conspiracy to possess proceeds obtained from crime."

TBP readers will recognize the name of the NGTF's new treasurer: Jack Campbell is the founder of the Club Bath Chain and a director and shareholder of The Club and The Barracks in Toronto. They will also recall that Campbell's *real* crime is the betrayal of his community.

With Toronto activists Peter Maloney and George Hislop and businessmen Jerry Levy and Rick Stenhouse, Campbell was charged April 21, 1981 with conspiracy and bawdyhouse offences. The charges arose from the bathhouse raids that had jolted Toronto's gay community three months earlier.

Campbell, who once presided over the Dade County Coalition for Humanistic Rights for Gays (the group that lost the battle with Anita Bryant), flew unannounced into Toronto on November 20, 1981. He pleaded guilty to the charges, made arrangements to pay a \$40,000 fine and left without so much as a word to, or thought for, his co-accused.

Or for the many employees accused of keeping the two premises as common bawdyhouses. Or for the hundreds of men charged as found-ins. Or for the community that scraped together the money to take on the Metro Toronto Police, the Ontario cabinet and the Criminal Code of Canada in defence of the accused.

Campbell's justification of his actions is singularly unconvincing. He told a TBP reporter at the time that he didn't warn his co-defendants because "all of the telephone lines up there are tapped." He claimed not to know what political effect his plea would have. "I'm not aware of any political struggle" going on in Canada against abuse of police power and the bawdyhouse laws, he said, although he could hardly have missed it if, as he claimed, he read *The Body Politic* regularly. He was aware enough to admit that he knew his plea wouldn't make him very popular.

Although Campbell's plea is not thought to have a direct bearing on the *legal* outcome of the trials of his co-accused, it most certainly has had an effect on the *political* battle. The police have gleefully pointed to his plea as proof that the bathhouse raids were justified after all.

The gay community has learned to expect disregard for its survival from straight business people intent on maximizing profit and minimizing service. But we expect more from individuals within our own community and particularly from those who assume leadership in the fight for gay rights.

It shows staggeringly bad judgment for the National Gay Task Force to lend even a second's credibility to a traitor like Jack Campbell, a man who can write off the rights of an entire community in a distant city as if they were just another business expense. □

Left out at The Outpost

In its bar listings, Toronto's new gay magazine, *Circuit*, says of The Outpost: "You are made to feel at home and you will want to go back." Such is the case, but only, it seems, if you can get in in the first place.

I've been in The Outpost, a leather and western bar, several times a week since it opened last year; it's my favourite bar. As *Circuit* writes, "if you're a real man — or can give a good imitation" you'll feel right at home. Lately, the management seems to be making sure that no one else gets in to spoil the atmosphere. There have been several reports of women being rudely barred at the door and, on a Saturday night last month, a friend and I were behind a dozen or so youngish (mostly male) university students who were told to "go back to Buddy's, where you belong."

Although the barring is inconsistent so far, it may be an effort to assure The Outpost's regular customers that they can dress like walking hardware stores without having to put up with curiosity seekers. In today's strained economic climate, every drawing card counts, though the management should ask itself whether such a policy is worth the bad feelings, and the damage it could do to a community still learning to stand together. Even those in macho drag, often on the periphery of the gay scene and generally an older crowd, may have experienced the unpleasantness of being told they aren't welcome at certain places.

Charges of discrimination because of age, race, sex, effeminacy and dress are not new to Toronto. But the last place the city's gay community, which has shown exemplary and militant opposition to discrimination, should tolerate such practices is within its own institutions.

Gay communities in smaller centres do not have the resources to support special interest socializing — Winnipeg, Saskatoon and Halifax, for example, have long histories of lesbians and gay men partying side by side. Must a larger community force its members to choose friends by sex and clothes to make sure they can go out together on a Saturday night? Most lesbians and gay men (myself included, I suppose) probably do prefer to mix with people they're attracted to. But it's unacceptable that some establishments feel they should make that decision for us and take advantage of the fact that they can dictate who goes where.

Did I end up going into The Outpost after the incident that Saturday night? Well, yes. But I did feel uneasy, knowing that next time I just might not make it through.

John Allec, for the Collective □

Strongest gay rights bylaw in Canada passes unanimously

Vancouver's pre-election surprise

From the outside, Vancouver City Hall was grey, concrete and severe. Inside, surrounded by the polished marble, gold-leaf ceiling and 1930s post-Art Deco, ten aldermen and the mayor had just decided to vote unanimously to protect gay and lesbian employees and consumers in city-licensed businesses.

For the 50 gay and lesbian activists crowding council chambers November 9 it was a muted, almost anti-climactic conclusion to more than a decade of political work. But in presenting the issue, Mayor Mike Harcourt told the waiting gay delegation that his "sense of the council's intention" was to pass the motion unanimously.

With middle-of-the-road alderman May Brown introducing the motion and crusty conservative alderman Warnett Kennedy seconding it, the signals were clear to the gay audience that an under-the-table deal had been made.

This move for protection against anti-gay discrimination took the form of an amendment to city bylaw 4450, previously passed to ban racially-motivated harassment in city nightclubs. The item was discreetly tucked in among a long list of other characteristics such as marital status, ancestry, place of origin, even source of income.

The new bylaw prohibits any person from refusing to sell goods, furnish or provide any service, supply any accommodation or hire any person by reason only of a person's race, creed, colour and — as of November 9, 1982 — sex or sexual orientation.

The amendment was supported by the Committee of Progressive Electors (COPE), the left-leaning labour alliance, by the Non-Partisan Association (NPA), a conservative business coalition which had run the city for 35 years prior to the mid-Seventies, by the centrist Electors Action Movement (TEAM) and by two independent aldermen and Mayor Harcourt. It was the first time the usually fractious council has agreed on anything since they passed a legally dubious anti-street prostitution bylaw last spring.

It could only happen in "laid-back" Vancouver, where politics does indeed make for strange bedpartners. In scores of other cities, the sexual orientation debate has been long, loud and nasty. But in Vancouver the redneck right-wingers, the fuzzy middle-of-the-roaders and the socialists can vote unanimously to protect the homosexual.

How did this come about?

City council's November 9 decision came in the midst of an election. In a city where aldermen are still elected under an at-large system, the difference between getting elected or defeated is a matter of a couple of thousand votes. (And, by all estimates, the turnout for the November 20 vote promises to be lighter than usual.)

In the 1980 election, homophobic aldermen Bernice Gerard and Doug Little were defeated by less than 2,000 votes, with gay and lesbian voters in the West End and Kitsilano providing a large part of the difference. Clearly, incumbent aldermen were becoming worried that developments in the last



Election plum for Vancouver's West End (above): from city hall (inset), a unanimous decision favouring gay rights

These are people who have long been uncomfortable while liberal and socialist politicians took the "gay issue" as their own.

At a recent Greater Vancouver Business Association meeting at the gay-owned and refurbished Lotus Hotel on the edge of Chinatown, both Harcourt and Baker, sensing that a significant portion of the gay vote was up for grabs, promised to support the anti-discrimination amendment. Imagine the liberal mayor, whose record of action on behalf of the gay community goes back to 1974, being forced to fight to keep from being outflanked by the conservative candidate! In answer to a question about why this amendment had taken so long to be introduced, the usually fluent Harcourt was hard pressed to convince the audience that a long period of preliminary study had been necessary.

A week before city council's decision, an all-candidates' meeting in the West

month would heat up the gay issue in Vancouver for the first time in two years.

Traditionally, only the left in Vancouver has given support to gays. The first change in this tradition resulted from the formation of the Greater Vancouver Business Association, a group of gay and lesbian businesspeople and professionals modeled on Toronto's Lambda Business Council and similar American associations. Dwayne Sullivan, its president, convinced Jonathan Baker, the NPA's candidate for mayor, to promise to vote for an anti-discrimination bylaw if elected.

Suddenly, it has become possible for gay businesspeople and professionals to vote where their economic interests lie.

Wooing the gay constituent: Mayor Mike Harcourt (below) and conservative rival John Baker (right) agree on new bylaw.



End was jammed to overflowing with gays, lesbians, singles and couples of all ages. At the November 3 meeting, the Gay Rights Union asked all of the candidates if they would support an amendment to the city's anti-discrimination bylaw and whether they would vote to allocate money to help the city's well-established gay and lesbian social service organizations. Bruce Ericksen (COPE) and his wife, Libby Davies, herself running on the COPE ticket for council, announced that the racial discrimination committee of council would recommend just such an amendment.

The pressure was then on the centre. The conservative mayoralty candidate and the labour/left candidates had made it impossible for Mayor Harcourt and the centrist TEAM candidates to hold out any longer.

But when it came to financial support, it was a different story. The NPA's Fred Cavanaugh responded to the question of financial support by saying that, from what he had heard, gays were well-off already because they didn't have financial responsibilities. The mixed gay and straight crowd shouted him down.

In the past month, hundreds of gay people attending their own organizational meetings have had a chance to deliver a message to candidates pressing the flesh for votes: they want more and they want it now.

The renewed interest on the part of gays and lesbians in civic politics may have been a surprise to Harcourt. In the past year, the message sent out by his executive assistant Jane MacDonald was that he had taken a lot of flack for proclaiming Gay Unity Week in 1981 and he hadn't received any support from the gay community in return. There had been a tacit understanding between Harcourt and some leaders in the gay community that a low profile on the gay issue would bring the best results. This past summer the agreement broke down when neither side could remember exactly what the mayor was supposed to do about a second proclamation for Gay and Lesbian Unity Week '82.

During the late afternoon of November 9, Mayor Harcourt and the council members knew exactly what they needed to do to pass the anti-discrimination amendment quickly and quietly. No fuss, no mess, no debate was what they wanted.

GRU's Rob Joyce, Dwayne Sullivan of the GVBA, Sue Harris of the Lesbian Information Line and Judy Saunders of the Regional Lesbian Conference Committee all spoke briefly in support of the city council amendment. It was all over in a quarter of an hour.

With the sun setting on the snow-capped coast mountains, gays and lesbians leaving city hall found themselves in a city that now protected them with the strongest anti-discrimination bylaw in Canada.

The citizens of Vancouver didn't know it yet, and next day the newspapers didn't report it, but many are hoping that an important legal barrier to discrimination had been put solidly in place.

Don Larventz and Kevin C Griffin

Stand-pat Toronto council gets few new faces

The Central YMCA fitness class run was just beginning. As the long line of men and women in gym attire snaked out across the gym floor, I suddenly spotted a familiar face bringing up the rear.

The day was Monday, November 8 — municipal election day in Toronto. The man at the end of the line was Ward 6 alderman Gordon Chong.

For several weeks Chong, usually an evening regular at the Y, had been noticeably absent while he canvassed in the most hotly contested aldermanic race in an otherwise boring election campaign. Before the day was over, Gordon Chong was to find himself at the end of the line a second time.

Later that evening, Ward 6 voters registered their clear disapproval of Chong at the polls and he went down to "humbling" defeat before former mayor John Sewell and NDP newcomer Jack Layton.

Aside from a few flickering bright spots, the final tally of votes after the 1982 Toronto civic election provided little cause for rejoicing by members of the city's gay community, or anyone else interested in political change during the next three years.

The newly elected 23-member city



A quiet voice for reform: David White (with Junction Triangle in the background), Toronto alderman in Ward 1 for six years, was a founder of the Citizens' Independent Review of Police Activities (CIRPA). Principled, he never waffled in his support for the gay community. He'll be missed.

council contains many familiar faces from the Old Guard who have vegetated for years in the council chamber. The left wing, if defined broadly enough to include two Liberals who often vote with New Democratic Party aldermen, now accounts for nine seats, one less than on last council. The NDP won six seats and former mayor John Sewell topped the polls in Ward 6.

The surprise election of NDPer Jack Layton, also in Ward 6, was balanced by the loss of David White in Ward 1. New faces on council include two NDPers — Layton and Joanne Campbell (Ward 7) — and three Conservatives — Derwyn Shea (Ward 1), Tom Jacobek (Ward 9) and Michael Walker (Ward 10). Veteran Joe Piccininni, who tried last year to get TBP tossed out of city hall press gallery,

was shut out of Ward 3's top aldermanic spot by NDPer Richard Gilbert. Tory Michael Gee, once touted as a possible mayoral candidate in 1985 and given high-level plugs by provincial cabinet ministers such as Attorney General Roy McMurtry, failed to dislodge Anne Johnston from Ward 11's Metro council seat.

Mayor Art Eggleton faced a zany assortment of contenders, including a rock musician and a professional comedian, but none had broad enough backing to seriously threaten his hold on office. Eggleton, accused by comedian contender Frenchie McFarlane of having undergone a "charisma bypass operation," received 120,000 votes anyway, more than any Toronto mayor in recent history. Nonetheless, a significant number of Torontonians appeared to be casting a protest ballot against Eggleton. An unusually large 25 percent of those who voted chose one of the eleven so-called "fringe" candidates — especially performance artists the Hummer Sisters ("This is no job for politicians..."), black progressive Michael Armstrong, socialist Wendy Johnston and physically challenged activist John Kellerman.

"A lot of people feel hopeless during a recession," the wheelchair-bound Kellerman said. "I thought my running would motivate you to get on with the job." Hushed audiences at all-candidates' meetings strained to hear his laboured speech as he called for sexual orientation to be spelled out in Metro Toronto's equal opportunity hiring policies. Nearly 3,000 voters marked their ballot for the plucky Kellerman.

No election issue really caught fire until late in the campaign, when it was discovered that the giant real estate company Cadillac-Fairview was about to sell off its extensive highrise apartment holdings throughout the city. The sale (concluded only two days after the election and still shrouded in secrecy) threatens to produce steep rent increases for hundreds of downtown Toronto residents unless the provincial government chooses to impose controls. Particularly in Ward 6, incensed tenants came out to vote for progressive candidates who appeared to understand their needs.

Although the issue of gay clout in civic politics dominated the 1980 election campaign, there was hardly a peep from the media this time around. Media amnesia — with one significant exception — appeared to be total. George Hislop had been the centre of attention two years ago because he was running as an openly gay aldermanic candidate in Ward 6. He didn't win, however, and for the election reporters on the civic scene, that was proof enough that gay political power could safely be ignored. Hislop, who couldn't fend off the microphones and TV cameras in 1980, said that this time not a single reporter sought out his response to the election of Sewell and Layton in Ward 6. The "gay issue" had apparently gone from sensational novelty-item to non-news in two short years.

The most spectacular upset was Jack Layton's defeat of Tory star Gordon Chong in Ward 6. Chong's rapid rise to prominence — city executive committee member, Metro community services and housing committee chairman, friend of Metro Chairman Paul Godfrey — did not help his popularity with the people who mattered most — the voters of his own ward.

When the Cadillac-Fairview highrise apartment sale became an issue, Chong made a media-grabbing proposal that the buildings be purchased by the city and the units be offered for sale to tenants as low-priced condominiums.

Anatomy of a smear campaign

On the weekend immediately preceding election Monday, thousands of copies of an innocent-looking leaflet were pushed into the mailslots of houses in Junction Triangle, a working class neighbourhood in Ward 1 that sits cheek-by-jowl with railway tracks and pollution-spewing factories.

The leaflet reprinted a November 4 column by *Toronto Sun* writer John Downing which scorned the gay community's entry into civic politics. "Weren't we all excited two years ago about what the homosexuals were going to do in the election?" he wrote. "Then George Hislop bombed out twice to show there wasn't as much voting power out there as was flaunted. And their champion, John Sewell, lost."

The column quoted from a news story in November's *The Body Politic* that highlighted Tory Derwyn Shea's challenge to David White's Ward 1 aldermanic seat. "More than 30 gays are working for (White), which certainly should interest Swansea and the hardhat Junction," Downing's column concluded slyly. "Say bye, David White."

The other side of the flyer was an "Electors beware!" message signed by Will Rooen, editor and publisher of a small west-end community newspaper called the *Junction-High Park Mosaic*. "I know how bad NDP party politics are," he wrote. "Now we have an even greater threat by using special interest groups in campaigns, such as mentioned in the *Sun* article, which do not represent the public.... We cannot afford radicals who would destroy the family, home and stability of our community."

Also reprinted was an editorial from the *Mosaic* endorsing the candidacy of Shea and William Boytchuk in Ward 1.

David White's campaign headquarters began receiving calls about the leaflet before noon Saturday. "People were incensed by the literature," reported White campaign worker Ted Hebbes. Of the estimated 20 calls he received, only four were hostile to White.

Acting on a tip that a man in a car with licence plate number IRV 007 was helping to distribute the leaflets, Hebbes and his brother James, both photographers, sped to a street where the leaflet was being dropped door to door. They saw two teenagers with leaflets in their hands and they also saw a Mercedes-Benz bearing the licence number. Ted Hebbes recognized the driver immediately as a local businessman named Irv Ungerman.

Irv Ungerman, a boxing promoter and owner of a chicken slaughterhouse called Royce Dupont Poultry Packers, is notori-

ous in Ward 1. He and alderman White have clashed several times over zoning and industrial policy. Ungerman once built an illegal extension to his slaughterhouse. White's challenge to the legality of the construction was upheld by the Ontario Municipal Board. But Ungerman, who has Tory party connections, appealed to the provincial cabinet and the cabinet overruled the board, allowing him to leave the expansion intact.

Mosaic's Will Rooen wouldn't talk to TBP. "I don't think I have to discuss any of this with you," he said and hung up.

Ungerman, when contacted by TBP, readily admitted supporting Shea and Boytchuk. "Mr White was not a proper alderman," he said. When asked about the leaflet, he became more evasive. "The election is over now," he said. "I don't have to answer any of these questions."

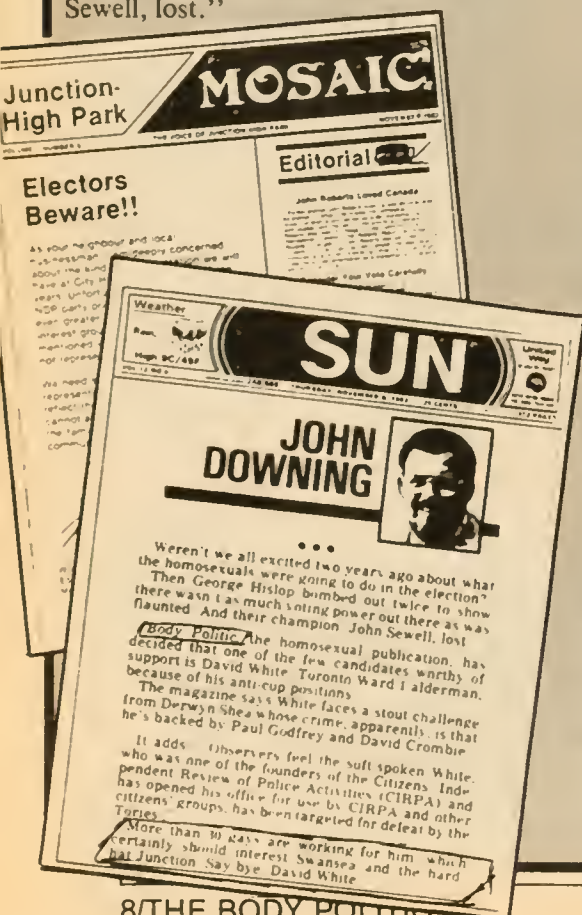
One piece of literature distributed by the Shea campaign was a four-page tabloid replicating the *Toronto Sun's* distinctive design. According to *Sun* writer Downing, it was printed but not designed at the *Sun*. Included in the flyer was a Downing column praising Shea and proclaiming him as "a friend of mine."

Downing told TBP he had agreed to the reprinting of the column in the Shea flyer. He also said unnamed people, who he took to be from the Shea campaign, had called to ask his advice on reprinting the column about TBP and David White. He was vague about whether or not he had clearly vetoed its use.

He said the teaming of his column on a flyer with Rooen's editorial was "tacky" and "an insult to me." Rooen is "a jerk," Downing said. "I don't agree with what he wrote."

David White is sceptical. "Downing's column was written to create panic," he says. "He writes stuff so political campaigns can point to him for authority."

Did the leaflet cost White votes? It's hard to tell. White claims it didn't hurt him. Other observers admit privately that it certainly didn't help. **EJ**



Chong's proposal, really nothing more than a feasibility study, was widely viewed in Ward 6 as an election stunt, particularly in light of a voting record that showed little support for tenants' interests.

The largely tenant population of the North Jarvis area — which has a large concentration of gay people — voted solidly for Sewell and Layton. The gay vote *per se* did not materialize in any reliably quantifiable way. If gay people acted as a bloc at all, they were voting as tenants frightened by the prospect of steep rent hikes.

The enormous popularity of John Sewell was evident as soon as returns began to trickle in. There was never any doubt that Sewell would get the largest number of votes and therefore qualify for the Metro Council seat. In the end he received nearly 14,000 votes and Layton came second with 10,000 votes.

Ward 6 has long had a reputation for being the home of urban reform in Toronto and, according to former alderman Allan Sparrow, "Layton and Sewell will provide the best representation the ward has ever seen." The two men were working as an informal team throughout the campaign and they appear to agree on most issues. Sewell's aggressive, outspoken manner and his crisp articulation of issues make him the natural leader of the left wing of the new council, despite a continuing refusal to join the NDP.

During the campaign, Layton profited from Sewell's high-profile name and Sewell benefited from Layton's army of workers recruited primarily from the NDP and the Ward 6 Community Organization. The successful mobilization of workers was evident at Layton's victory party on election night at the 519 Church Street Community Centre. Hundreds of jubilant workers cheered, stamped their feet and chattered excitedly about the results. Many of the celebrants were gay, at ease in a situation where they felt welcome, elated by a win after a two-year period of setbacks for the community.

At the same time as the Layton-Sewell victory celebrations were going on in Ward 6, a small and disconsolate group of campaign workers in the west end were conducting a painful post-mortem. Ward 1 alderman David White had just been defeated by a well-financed Tory-backed campaign.

White was an irritant to the Tory establishment, they wanted him out and they were banking on the moderate image of newcomer Derwyn Shea to do it.

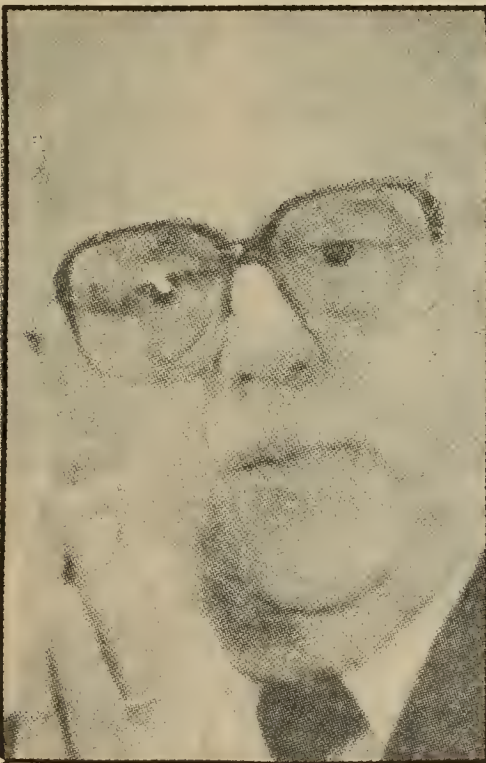
Shea, an Anglican priest and member of the city planning board, is also a friend and Ward 1 neighbour of Mayor Art Eggleton. He used billboards and free balloons, bookmarks and instant coffee samples to woo voters. Both he and Old Guard incumbent Bill Boychuk got votes by playing on fears of party politics in municipal affairs ("party politics" is Tory code for: keep the NDP out). White's modest, low-budget campaign was completely steamrolled by the glossy, gimmicky Shea machine.

"I thought that this was the most serious challenge so far," White told *TBP* after the election. But he and his workers underestimated how serious it would be. His campaign was under-financed, his literature poorly designed. White spent \$8,000 in all, of which \$4,000 remains to be raised.

The Ward 1 campaign was marred by the last minute distribution of a piece of homophobic anti-White literature throughout the blue-collar areas of the ward. NDP candidates all across the city had been steeling themselves for such a smear tactic; Ward 1 was the only place where a literature drop was carried out



Mayoral incumbents victorious: Ottawa's Dewar (top) gets vote of confidence; Montreal's Drapeau (bottom) prolonged his reign.



(see box). The tactic has been tried by the right wing with varying results in several recent elections.

In the end Shea swept ahead to win the ward's Metro council seat and White lost to Boychuk by only 300 votes.

Ed Jackson □

Drapeau back again, opposition ups seats

MONTREAL — Mayor Jean Drapeau will probably be sitting on his Louis XIV throne at city hall for another four years, as he and his Civic Party were swept back into office November 14.

The right-leaning Civic Party took 39 of 57 seats on city council, down substantially from last term, when they held 52 of 54 seats. The leftish Montreal Citizens' Movement (MCM), which traditionally gets most of the organized gay vote, grabbed 15 seats. MCM's mayoral candidate, Jean Doré, got 37 percent of the vote in a three-way race. Doré is well-liked in the gay community for his involvement in human rights and police reform organizations.

Much of the gay community's attention was focussed on two candidates of the middle-of-the-road Municipal Action Group (MAG). Mayoral candidate Henri-Paul Vignola, chief of police during the 1977 raid on Truxx and Le Mystique bars, failed to attract more than 15 percent of the votes. The MAG candidate in District 40, Mona Forrest, also placed third with about 14 percent of the vote. Many of her campaign workers

were gay, and she promised to fight for their concerns if elected.

The MCM's candidate in District 40, John Gardner, who sat on council from 1974 to 1978, also made statements in support of the Truxx found-ins. He and Forrest were expected to split the opposition vote. Although Forrest out-polled her running-mate, Vignola, in the district, Gardner breezed in with about half the votes cast.

One of Forrest's campaign workers told *TBP* on election night that many gay men, reluctant to have two male names appear at the same address on the voter's list, did not register to vote. As well, she said that many were openly hostile to a woman candidate.

It's not yet known if Forrest will go ahead with plans announced during the campaign of organizing a group of women interested in municipal politics.

Kevin Orr □

Dewar tops the polls in capital campaign

OTTAWA — Gays and lesbians in the nation's capital who voted in the November 8 municipal election had two good aldermanic candidates but could only mark one X. So voters in the downtown Wellington ward, where many of the city's gays and lesbians live, chose Diane Holmes over the incumbent, fellow progressive and New Democrat Joe Cassey.

"It was a difficult choice to make because both (candidates) were supportive of gay rights," says John Duggan of Gays of Ottawa (GO). Holmes won by concentrating on ward issues rather than city matters, Duggan believes.

Among the responsibilities Cassey assumed after he was acclaimed alderman in 1980 was the vice-presidency of the Central Canada Exhibition Association. In that position, he was instrumental in vetoing a proposal to have Anita Bryant perform at the exhibition, saying "it would be offensive to part of the community... just as the Nazi Party or the Ku Klux Klan would."

However, voters seemed less impressed by actions such as this than they were by Holmes talking about the corner parking lot that was to have a high-rise building put on it.

Mayoral candidate Darrel Kent, who lost to gay-supportive incumbent Marion Dewar, grabbed press coverage early in the campaign by criticizing a \$10,000 city grant to GO to hire a full-time coordinator. Part way through the campaign, Kent's campaign manager telephoned GO to say gays should not be worried about Kent being anti-gay.

"When we asked what Kent was referring to when he complained about all the money being spent at city hall, they said, 'Oh no, that was a loan given to the Hari Krishnas,'" Duggan reported.

Glenn Wheeler □

Silence, evasions greet Alberta poll

EDMONTON — The Gay Alliance Toward Equality (GATE) polled candidates in the November 2 Alberta election but got only one reply from a senior party member, and a disappointing response from the Edmonton NDP. Candidates were asked whether the Human Rights Commission should document cases of discrimination against gays, whether they condoned discrimination

in housing, employment and public accommodation, and whether, if elected, they would support an amendment to the Alberta Individual's Rights Protection Act prohibiting anti-gay discrimination.

Of 150 candidates polled, 21 replied: 17 New Democrats, two Liberals and two Conservatives. None of the party leaders responded. Education Minister David King was the only cabinet minister to reply, and his answers were evasive.

Candidates for the separatist Western Canada Concept (WCC) were not polled because the party would not provide GATE with candidates' names. Since the WCC is only slightly left of the Christian Phalangists, gay leaders were not unduly upset by this discourtesy.

The majority of replies came from urban constituencies. Most NDP candidates replied favourably. Edmonton Centre candidate Iain Taylor accepted an invitation to meet gay electors at a meeting of Dignity, the first time a local politician has courted the gay vote. (Edmonton Centre includes the gay ghetto.)

Because there were few all-candidates meetings during the campaign (Tory candidates were instructed to keep as silent as possible), gays did not have an opportunity to raise the issue of gay rights at public meetings.

A major disappointment of the poll, in addition to the low return, was that Edmonton NDP candidates who felt they had a chance of winning refused to answer the questionnaire. So, even though gay rights has been party policy since 1977, many candidates are not prepared to affirm this publicly. The NDP won only two seats in the election, so gay rights are not likely to become an issue in Alberta for some time.

Nils Clausson □

THE POLICE

Bylaw trap nets man standing under tree

TORONTO — Those of you who like to walk dogs or smoke cigarettes in Allan Gardens on clear, cool autumn nights be warned: you may be breaking the law.

Metro Toronto Police have charged at least three men in the last month with city bylaw 39-169, which outlaws "walking on prepared ground." The charge carries a \$53 fine.

Superintendent William McCormick, head of the police public affairs bureau, says the bylaw is meant to keep people from walking over flower beds or cultivated ground. "Individuals that have transgressed the bylaw have been summonsed," he said.

However, one person charged in late October was standing under a tree on the west side of the park smoking a cigarette. The ground was not a flower bed nor was it cultivated in any way, he says, and there was no sign warning that this area of the park is off limits.

George Hislop of the Gay Community Council's police committee says he suspects more than three people have been charged under the bylaw. But most pay the fine to avoid embarrassment and court costs, he says.

Allan Sparrow, former alderman and currently with the Citizens' Independent Review of Police Activities, says the charges are the latest form of police harassment of the gay community.

Meanwhile, newly elected Ward 6 alderman Jack Layton says he is concerned about the matter and will be taking it up with the police.

Glenn Wheeler □

THE LAW

Charter "black book" controversy brewing

OTTAWA — The row between the federal and provincial governments as to how Canada's new Charter of Rights and Freedoms should be interpreted continues unabated. Justice Minister Mark MacGuigan told the House of Commons November 10 that the provinces are showing themselves to be too restrictive in their view of the charter and, as a result, Crown prosecutors across the country have different interpretive guides to the charter.

MacGuigan reminded reporters outside the Commons that Roland Penner, the Manitoba Attorney General, recently rejected the "black book" favoured by other provinces because its view of the charter is too restrictive on people's rights. The book is a confidential document which reviews the charter section by section, offering possible responses by Crown attorneys to defense arguments which invoke the charter. It was originally presented at a February 1982 conference of provincial deputy ministers chaired by Ontario deputy Attorney General Rod McLeod (see *TBP*, Sept).

Penner told a law conference in Ontario recently that he has instructed Manitoba Crown attorneys to disregard the black book. "In Manitoba, the black book has no sanction whatsoever and is not to be used," he said.

One possible challenge anticipated in the black book deals with section 156 of the Criminal Code, which specifies a maximum 10 year prison term for indecent assault on a male, but only five for assault on a female.

This section was challenged in July 1981 before the charter came into effect by Winnipeg lawyer Michael Skremetka, who was representing a gay man charged with six counts of indecent assault on a male. Skremetka's argument that the section contravened the Canadian Bill of Rights was initially upheld, but later

The Ken and Jerry Show: Jerry Falwell, head of the US Moral Majority (left, with Renaissance International's Ken Campbell, right), was greeted by 2,000 faithful and 600 protesters in the Toronto suburb of Willowdale October 24 as he kicked off Renaissance International's "Christ or Chaos in Confederation" crusade.

While Falwell was inside the People's Church, preaching against abortion, herpes and his depiction in the mass media, bundled-up demonstrators stood outside shouting, "bible bigots got to go." The demonstration was organized by the Fight the Right coalition, composed of lesbian, gay, feminist, labour, anti-nuke and other activists.

Campbell's Crusade organizers erected a poster thanking the demonstrators for supporting "Our Committee for the Liberation of All the Oppressed." Among those listed as oppressed were "women, children (born and unborn), and victims of drug, alcohol or sexual disorientation."

Falwell's sermon was surprisingly boring. He used most of his rambling, anecdotal speech to quote from an article he had clipped from the Reader's Digest.

The travelling crusade went west from Toronto to Edmonton, and then back, visiting 22 cities in under four weeks. Falwell's only other appearance was in Edmonton, where a hastily-organized picket of 20 protesters, most of whom were gay, stood outside the Jubilee Auditorium. Although one unidentified man was ejected from the auditorium for creating a disturbance, the protest was uneventful and received enough media coverage to be deemed a success.

Kevin Orr □

overturned following a Crown appeal.

The black book suggests Crown attorneys in indecent assault cases refer to the appeal court's decision, which reasoned as follows: "The prohibition in section 156 was not directed at male persons *per se* but rather at a kind of activity which, according to age-old traditions of Judaeo-Christian morality, was always viewed with greater repugnance, and consequently it was not inconsistent with the Bill of Rights that homosexual activity be visited with greater punishment than illicit heterosexual activity."

The book then comments on the ap-



Remembrance Day demo: About 1,000 people, including a large gay contingent, turned out November 11 for a day-long demonstration near the suburban Toronto plant where Litton Industries manufactures guidance systems for the Cruise missile, latest addition to the US nuclear arsenal.

Forming barriers with their bodies across both ends of Cityview Drive, protesters repeatedly blocked access to the plant. Metro Toronto police deployed more than 300 officers, some mounted, to break the blockade, making 72 arrests in the course of the day. Most of those arrested have been charged with obstructing police.

The action was organized by a coalition of groups who oppose the manufacture of the missile components in Toronto, and who are critical of the federal government's decision to allow the US to test the Cruise missile in Canada.

BL □



peal courts's decision: "Although the foregoing rationale appears to be rather tenuous, it seems that if an offence would be characterized as 'activity oriented' rather than 'person oriented,' there would be scope for the argument that it (section 156) does not violate fundamental sexual equality and can survive under the Charter of Rights."

Penner believes he is the only attorney general in the country to disavow the black book. "I think the ideas are the wrong ideas," he says. "I think some of the legal interpretations are sound, but some are much too restrictive." Penner does not say which interpretations he thinks are too narrow.

Meanwhile, Professor Stanley Cohen, a criminal law professor at McGill University in Montreal, who has seen a version of the book, says "there is not a high standard of analysis in it."

Cohen said previous case law establishes that interpretations of the Constitution, of which the Charter is part, are intended to be liberal. "I don't think that it (the black book) would be persuasive," he said.

Glenn Wheeler □

Two abortion clinics scheduled to open

TORONTO — Accessible abortions may become a reality in English Canada, with the possibility of illegal clinics opening soon in Winnipeg.

Pro-choice activists have been planning to open clinics for several months, and have relied on Dr Henry Morgentaler of Montreal to lead the public opinion battle necessary for any clinic's continued operation. And although Ontario Attorney General Roy McMurtry has pledged to prosecute anyone involved in the operation of a Toronto clinic, as of our mid-November press date, plans were to have it going by December.

Under current legislation, the only

legal abortions available in Canada are performed at hospitals that have therapeutic abortion committees, and each committee sets its own rules for accepting patients. No hospital is required to set up such a committee and many are subject to severe pressure from local anti-abortion groups. The result? Only one-sixth of Canadian hospitals will grant an abortion. In New Brunswick, it is impossible to find a legal abortion. The demand, therefore, far exceeds the availability. Toronto General Hospital, for example, receives an average of 75 abortion requests a day, of which only six can be booked.

The Committee for the Establishment of Abortion Clinics is the group leading the drive for a Toronto clinic. Whether or not they succeed depends largely on community support — the Quebec government won't charge Morgentaler because it feels no jury could be found to convict him.

As for the possible Winnipeg clinic, the New Democratic Party government in Manitoba has so far refused requests to use its power to halt criminal prosecutions, despite the NDP's pro-choice policy.

Right-to-life groups have well-orchestrated and effective lobbying campaigns, so pro-choice groups are asking supporters to send letters to the Minister of Health and the Attorney General in their province.

Kevin Orr □

ON THE STREETS

Cruising for peace: demo targets missile

OTTAWA — A contingent of gay men and lesbians participated October 30 in the largest peace rally in Canadian history.

Gay Liberation Against the Right Everywhere (GLARE), a Toronto-based group, and Gay People at Carleton joined about 20,000 demonstrators who marched past Parliament Hill, the American and Soviet embassies and the Ottawa office of Litton Systems of Canada, Ltd. They were protesting Canadian participation in the development of the Cruise missile.

Litton, a branch of the US-owned corporation, is developing the computerized "brain" of the missile, the latest addition to the American military arsenal. The Canadian government is also allowing the missile to be tested in Alberta. The Cruise missile is alleged to be a destabilizing weapon, and deployment of it will increase the risk of nuclear war.

About 20 gay people rallied behind the GLARE banner and another banner proclaiming, "Cruise Men Not Missiles." "What do we want?" marchers asked. "Peace!" most of them returned; "Sex!" the gay contingent responded.

"Homosexuality and modern militarism are incompatible," said GLARE's Gary Kinsman. "Rather than being agents of warfare, gay liberation teaches men to be playful, erotic, loving of each other, which breaks down the homophobic values of patriarchal militarism."

The gay contingent blitzed an all-male seminar on sexism held the day after the march and sponsored by rally organizers. They succeeded in obtaining an unofficial apology from Ken Hancock of the Alliance for Non-Violent Action for the omission of gay men and lesbians from a long list of oppressed groups read out in one of the speeches.

Alexander Duncan □

Another TBP trial, another not guilty verdict

The packed courtroom was a-buzz. "Who?" "Judge who?" "You're kidding!" "Judge Mercer, again?"

After our second acquittal last June when one *TBP* well-wisher toasted, "May you get Judge Mercer next time," no one would have guessed it was possible. But here he was, settling into his chair with a wry smile on his face.

Provincial Court Judge Thomas Mercer heard, with growing impatience, less than three hours of testimony and argument on the first day of what was to have been a three-day trial before dismissing an obscenity charge (under section 159 of the Criminal Code) against Pink Triangle Press. Mercer had earlier thrown out the charge against all nine collective members.

Before a College Park courtroom filled with *TBP* supporters and the press on November 1, Mercer listened attentively to defence lawyer Clayton Ruby, but frequently interrupted Crown attorney Peter DeJulio with questions and interjections.

The Crown's entire case consisted of entering corporate records and a copy of the offending issue as evidence, and offering the brief testimony of Metro morality squad's Sgt Thomas Stephen. Stephen explained that, on the advice of an unnamed superior officer, he examined the April issue of *TBP*. He found one article to be obscene, he said, and then purchased a single copy of the magazine at each of eight bookstores in downtown Toronto. A two-page profile of a New York fist-fucking enthusiast, "Lust with a very proper stranger," seemed to exceed what Canadians would tolerate.

After a 45-minute search of *TBP*'s Duncan Street office May 7, in which nothing was taken, Stephen advised Ruby that charges would be laid. On May 12 the collective was arrested.

"Why are these nine people sitting here?" Mercer asked DeJulio testily. The Crown attorney replied that they were named on the masthead. Mercer shot back that the masthead was "merely hearsay." Ruby had successfully argued this position before Mercer in the retrial of *TBP* last June.

Ruby's initial tactic was to introduce three non-suit motions, arguments that the trial could not proceed because there was not enough evidence to justify laying any of the charges. With Mercer's interjection, the first one was upheld: the masthead could not be used as evidence against the nine individual collective members. Their charges were dismissed, leaving Pink Triangle Press the only remaining defendant.

Ruby then introduced a second non-suit motion claiming that corporate documents were likewise hearsay and did not establish that the Press was responsible for publishing the article. After a brief recess, however, Ruby withdrew this motion, explaining that "my clients do not wish to be seen to be shirking responsibility for this article: we believe the court will find it is not obscene." Mercer accepted the withdrawal.

Ruby had also claimed that fist-fucking could not be obscene because it wasn't sex. Obscenity is defined by the Code as the undue exploitation of sex. Unless it has a particular legal meaning, the dictionary definition of a word applies. Dictionaries tend to define sex in heterosexual terms, and as activity invol-



Toasting *TBP*'s third legal triumph: lawyer Clay Ruby surrounded by *TBP* staff. Inset — the accused: (front) MacDonald, Jackson, Bearchell, Bébout, (rear) Spalding, Popert, Hannon, Allec and McCaskell



ving the reproductive organs. Since neither a fist nor an anus qualifies as such, Ruby argued, the wrong charge had been laid. Despite this argument, the trial proceeded.

"One of Luke's favourite partners finishes their sessions by pushing his big cock in as well and jerking off inside Luke's ass." DeJulio read that one sentence to witnesses, trying to establish that "Lust with a very proper stranger" had, as its "dominant characteristic," the "undue exploitation of sex."

The defence witnesses included two prominent journalists, a sociologist, a doctor and a number of lesbians and gay men who would testify to the role *TBP* plays in their community.

June Callwood said she found the article "well written and informative, well within the bounds of the general community's standard of tolerance." A 40-year veteran of journalism and broadcasting and a founder and for 20 years vice-president of the Canadian Civil Liberties Association, Callwood also testified that *TBP* was "generally regarded as a cut above the norm as a serious and literate journal for a special interest community."

Senior CBC Radio news editor Gerald McAuliffe described a radio report he had produced on the case at hand. He scoured Toronto newsstands for other periodicals with comparable subject matter and found that the June 1982 issue of *Penthouse* contained two articles dealing graphically with heterosexual and lesbian variations of this theme. Not only was the June *Penthouse* not charged, before going on sale it had passed the scrutiny of the Ontario Advisory Committee on Contemporary Literature, which vets magazines for the Periodical Distributors of Canada.

Sociologist Dorothy Smith, a profes-

sor at the Ontario Institute for Studies in Education, and an expert on communications theory, described the article's primary theme as "hygiene, not sex." She testified that the writer chose not to treat the topic as a pornographer would, but instead concentrated on the elaborate ritual of preparation needed to prevent injury and contamination. Not only is *TBP* available in "serious" bookstores, Smith said, but it has the look of an intellectual magazine and requires a reading level well above the Canadian average. The magazine's name, *The Body Politic*, a magazine for gay liberation, also identifies its intended audience.

Donald Briggs is a physician in private practice and a specialist in community medicine who also works part-time at Hassle Free Clinic. Briggs, who has a large gay practice, explained that the article serves the good of the community (a potentially mitigating factor in obscenity cases according to the Criminal Code) by discussing the risks of fist-fucking in a way that engages the reader. Briggs has patients who have expressed concern about the practice, but until the publication of "Lust with a very proper stranger" he had nothing he could direct them to for information.

Witnesses from the gay community, including psychologist Rosemary Barnes, English professor Michael Lynch, education professor Thom Greenfield and doctoral student Lorna Weir, testified about *TBP*'s journalistic reputation and its role in the community.

Ruby's summary highlighted four factors he wanted the judge to consider. First, that the contemporary Canadian community would tolerate such an article published in a magazine that is obviously directed to a particular readership. Second, that the magazine's man-

ner of presentation has none of the leer of the pornographer. (Seeing that the only reference to the article on the cover was a bind-on promotional card which advertised it as about "fisting etiquette," Judge Mercer quipped that he would assume there was something about boxing inside.) Third, Ruby reiterated his claim that there is reasonable doubt that fist-fucking, in the law's terms, is sex at all. And finally, that Canada's new Charter of Rights and Freedoms provides strong guarantees of freedom for the country's press.

Mercer may indicate which of these influenced his judgment when he hands down written reasons for his verdict, expected in late November. The Crown has 30 days from receipt of the written reasons to initiate an appeal.

Whatever his reasons, the judge sent a happy crowd of *TBP* workers and friends out of his courtroom and to a pre-dinner celebration over bubbly at a wine bar across the street. □

Rencontres Gaies launched in Quebec

MONTREAL — A new French-language tabloid, *Rencontres Gaies*, has been launched in Quebec. It joins a number of others — *Le Berdache*, *Sortie*, and *Ça s'attrappe* in what has in recent months become a flourishing scene for lesbian and gay readers in Quebec.

First put out mainly as a vehicle for personal ads to assist isolated gays in coming together, *Rencontres Gaies* was transformed with its September issue into an *Advocate*-like tabloid including news, analysis, fiction, personal ads and commentary on issues of interest to lesbians and gay men in Quebec.

Rencontres Gaies is published monthly in Montreal. Distributed free in bars, it is available by subscription at \$12 per ten issues, and can be obtained by writing to Editions Homeux Enr, CP 245, Succ N, Montréal H2X 3M4.

Bill Loos □

BAWDY POLITICS

Truxx trial date reset

MONTREAL — The kickoff trial for Truxx found-ins, scheduled for October 25, has been postponed to December 6 while defence lawyer Joe Muskotel engages in what he calls "serious negotiations with the Crown."

Muskotel said Crown Attorney Laurent-Claude Laliberté, aware that most of the found-ins will plead "not guilty," has delayed the trial by plea-bargaining in an attempt to increase the number of convictions.

The new trial date means found-ins will have waited more than five years since the 1977 raids on Truxx and Le Mystique, in which at least 146 people were arrested.

Muskotel said transcripts of Toronto bath raid trials supplied to him by the Right to Privacy Committee were "dynamite," and would be useful for the defence. Because Truxx and La Mystique are public bars with much more accessibility than a members-only bath, Muskotel says the defence of "lawful excuse" will be particularly useful.

Montreal's Comité de soutien aux accusés de Truxx is financing the defence of the approximately 80 found-ins Muskotel hopes to represent.

Jim Bartley □

photo: Bill Loos

photo: Bill Loos

NAMBLA: plagued by the police

Tom Reeves interrupted the final speaker: "May I have your attention please? An emergency situation has arisen."

"No one should panic. It's important that we all stay calm. I must report to you that there is a group of obvious undercover agents standing down the street from the centre. They have been photographing everyone entering and leaving the building. One of them is operating a recording device which is aimed at the walls of this room."

"Everything which we have discussed today has been recorded by the police."

Reeves was speaking at the Saturday afternoon session of the sixth membership conference of the North American Man/Boy Love Association (NAMBLA). His words started a rush of adrenalin that kicked my heart into overdrive. I looked around the room at the sixty or so men and several women present. Some looked pale and worried. Most appeared angry.

The session was adjourned while NAMBLA members and the gay media went outside to confront the surveillance crew, taking their own cameras.

The well-dressed observers wouldn't admit they were cops and left after an exchange of picture taking.

The conference and I survived that burst of paranoia at the October 9 weekend meeting in Philadelphia. Despite strong objections from a coalition of feminist organizations, we were meeting in the Gay and Lesbian Community Centre of Philadelphia.

The conference had been billed as the most crucial since NAMBLA's founding in late 1978. But as the weekend began, the crisis in NAMBLA was evident.

There were proposals to retract NAMBLA demands that age of consent laws be abolished and a proposal to abolish the steering committee. There were revelations of serious errors in judgment by the executive in control of the association's finances.

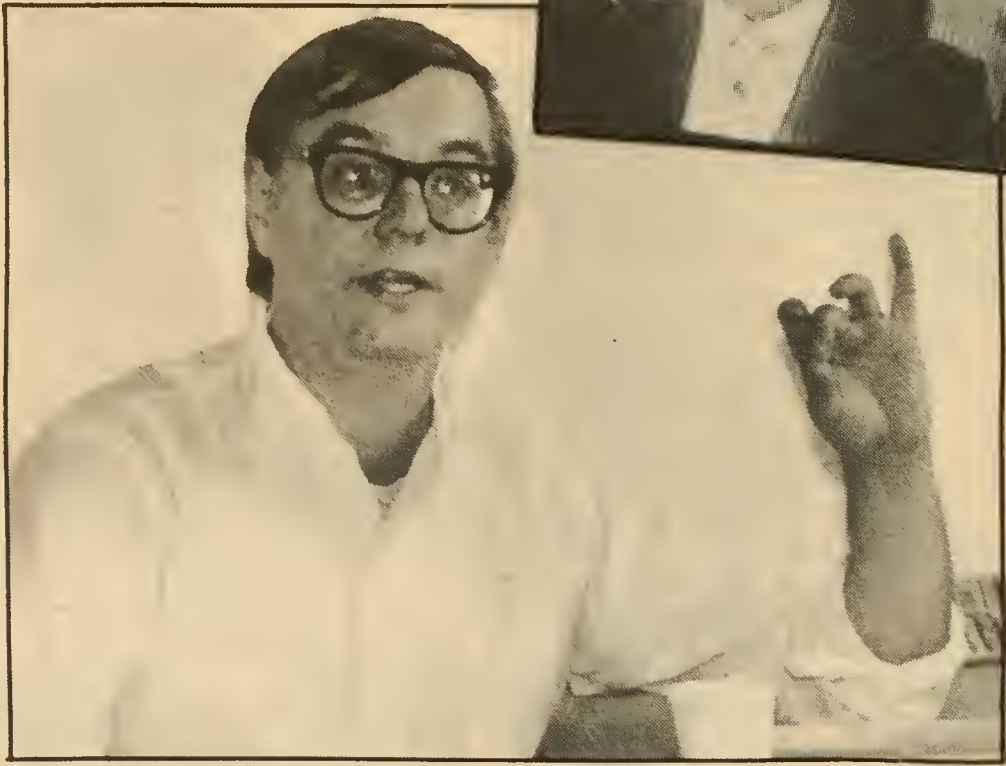
Above all, there was fear about campaigns by the Federal Bureau of Investigation and other police intended to destroy the organization.

But for me, the appearance of high tech secret agents was the turning point of the weekend. The people at this conference were not afraid to have their pictures taken or use their own flash bulbs and pointed questions to expose their enemy.

NAMBLA has suffered storms of controversy throughout its short history. It has tried to build a support network of men and boys involved in consensual relationships, sexual or otherwise, and to educate the public on the benevolent nature of man/boy love — tasks that have made NAMBLA the target of the homophobia of official society and even ageism in the gay and feminist movements.

The Gay and Lesbian Centre of Philadelphia held board elections on October 3. A petition from eight feminist organizations and over 100 individuals demanding the board reverse its decision was presented. Several people, including representatives of Gay Fathers of Philadelphia and the city's gay bookstore, Giovanni's Room, spoke in support of NAMBLA meeting at the centre.

NAMBLA's opponents argued the association was an organization of child molesters and that allowing them to meet in the centre would damage the credibility of the gay and lesbian com-



NAMBLA founder Tom Reeves: leaving behind a dangerous job thanks to the likes of anti-pedophilia crusader and LA cop Lloyd Martin (inset), photo from TV's religious "700 Club"

munity. Supporters defended NAMBLA's rights to freedom of speech and assembly.

The board, despite election pressures, held firm. They issued a statement that the centre "recognizes its responsibility to provide a forum for the discussion of controversial issues within our community; this should in no way be construed as an endorsement of any particular group or point of view."

Rosalie Davies, whose letter on behalf of Custody Action for Lesbian Mothers seems to have initiated the anti-NAMBLA coalition, supported her arguments against NAMBLA by referring to the Philadelphia Crime Commission's last annual report. Davies admitted the commission's probe into NAMBLA might be mere harassment, but claimed she didn't want those investigations widened to include the centre.

Indeed, NAMBLA has been under intense police scrutiny. A number of members of the steering committee, including spokesman Tom Reeves, have been arrested, or subpoenaed to appear before grand jury hearings in the past year. And young friends of NAMBLA members have been questioned by police for long hours without the presence of parents or lawyers.

Many activists share Davies' fear of guilt by association. Still, support for NAMBLA is growing within gay and other liberation movements.

The Sunday afternoon session of the conference included a presentation by Harold Jordan of Save The People — Stop the Pentagon. He expressed solidarity with NAMBLA and gave information to young American gay men forced to decide whether or not to register for the draft.

In Canada, the Coalition for Gay Rights in Ontario has welcomed NAMBLA as its newest member and there has been remarkably little dissent. However, Gay Fathers of Toronto recently left the coalition, citing NAMBLA's membership as one factor in their decision. CGRO does not have a position on the age of consent issue.

Intimidation has taken its toll. Reeves, although acquitted, has had to sell his house to pay the cost of his trial (see July-August *TBP*). He wondered aloud Saturday evening if NAMBLA will

have to look for leaders who are not sexually active boy lovers.

But NAMBLA remains intact. Its mailing list, with more than 650 members in the United States and Canada, is secure and carefully guarded. An investigation by the postal service has been closed for lack of evidence of wrongdoing.

The FBI continues to use court action to block NAMBLA requests for files under the US Freedom of Information Act, but still has not been able to undermine the organization's legitimacy. The most police have been able to do is circulate a series of incredible statements to the media. NAMBLA has responded by initiating libel and slander suits.

Detective Tom Rogers of the Indianapolis Police Department has been especially free with his imagination. He claims NAMBLA has a catalogue of child prostitutes which runs over 600 pages; that NAMBLA takes orders for these children and accepts most major credit cards; and that after they are taken advantage of many of the children are killed and "dumped in shallow graves." Rogers' remarks appeared in a police trade journal, *Juvenile Justice*.

It was police harassment which led to the proposal to disband NAMBLA's formal structure and go underground. And feminist attacks likely figured in the suggestion that NAMBLA advocate lowering the age of consent rather than abolishing it altogether. Neither proposal, however, gathered enough support to merit discussion at the final plenary.

Most participants were determined to fight openly for their beliefs. NAMBLA founders David Thorstad and Tom Reeves stepped down from what must be the most demanding and dangerous jobs in the gay movement, but five new spokespersons were nominated and acclaimed without any fuss.

There was a forum Sunday evening on sexual freedom which drew an audience of about 100. There were ten speakers, including moderator Chris Bearchell of *The Body Politic*.

I was particularly impressed by Bill Andriotti of Long Island, New York, who succinctly outlined the arguments for abolishing age of consent legislation. It was Andriotti's first appearance as a national spokesperson for NAMBLA. He is 16.

Jim Monk □

Bashers strike — with karate sticks

TORONTO — Two gay men were attacked and beaten on their way home from a Yonge Street bar October 16 by five men wielding nanchaku sticks.

Ron and David (not their real names) say the five surrounded them on Alexander Street at 9:45 pm. One of the group reportedly said, "Give us your wallets or you're wasted," and then swung at Ron, breaking several of his teeth. While they attacked David, Ron managed to escape and flag down a police car. When police arrived at the scene, the men had fled with David's wallet.

Ron reports that when police discovered that he and David had come from a gay bar they suddenly became less interested in investigating the case. The police even radioed in to see if Ron had a criminal record, expressing surprise when they found he did not. Both David and an independent witness gave descriptions of at least three of the attackers to police, who said they would contact both men if they found any suspects. About a week after the attack, David's wallet was returned to him in the mail. He called police with this information and says he was told, "Thank you, you've saved us a lot of paperwork." As we go to press a month after the incident, police have not yet contacted Ron or David. JB □

Tight times? Go gay

Circuit, a new magazine on the local gay scene, promised itself that it would just stick to soliciting advertising and "avoid a confrontationist stance." It keeps running into political hassles anyway.

First, the Romans' Sauna, the largest gay steam bath in the city, refused to carry the magazine. Owner Jane Taylor apparently told *Circuit*'s Peter Buchove: "It's fine for people like you, but it isn't a suitable advertising vehicle for us." Buchove interpreted this to mean the Romans' is trying to dismantle its gay image in order to look squeaky clean in the eyes of the bawdyhouse-hunting Metro Toronto police. Mrs Taylor could not be reached for comment.

Next, *Circuit* contracted a page of advertising from Cornelius Tavern, a drinking spot above the notoriously rowdy straight disco on Yonge Street called The Gasworks. Apparently, Cornelius was losing business and had been told by the liquor board to clean up its act — or else. They decided to go after a gay crowd, a former employee, says, because they thought gay people had lots of money and were willing to spend it.

They hired a gay manager, who proceeded "full steam ahead" to turn it into the newest gay bar in town. Suddenly the management began to panic at the growing gay identification. They tore down signs and got rid of most of the gay staff, including the manager.

A Cornelius spokesman confirmed their closet policy. "I don't advertise as a gay bar," he said, "but gay people are welcome." Why not advertise? "Straight people won't come."

Buchove is cancelling his ad contract with Cornelius Tavern and even taking the unusual step of editorializing about the situation in the next issue of the magazine. "It's the old rip-off attitude of straight bar owners" whose business is failing, he charged. He characterized it as the "go black, go gay, go broke" scenario. EJ □

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Gay rep to help decide who will get vaccine

TORONTO — The hepatitis B vaccine has finally been licenced for use in Canada by the federal Food and Drug Directorate, and the Ontario government has bought its share of the first shipment. When the vaccine will be made available is still unclear, however, since the provincial Ministry of Health has not made final decisions on how and to whom it should be distributed.

The vaccine has been tested in several US centres and shown to be effective in preventing recipients from contracting hepatitis B. If widely distributed to sexually active gay men, the vaccine will in the long term effectively eliminate hepatitis B as a serious health hazard in the gay male community.

A significant and encouraging development came in early October when the Ontario government decided to appoint a representative of the gay community, Dr Bill Lewis, to the Advisory Committee on the Hepatitis B Vaccine. The committee's mandate is to make recommendations to the province regarding administration and distribution of the vaccine.

The appointment was made on the advice of two influential committee members, Dr Randall Coates and Dr James Rankin, who said gay men constituted the province's largest at-risk group, and as such should be represented on the committee. Lewis is a microbiologist at the University of Toronto who has written and researched in the area of gay sexually transmitted diseases (STDs). He recently wrote an article on Acquired Immunodeficiency Syndrome (AIDS) which appeared in November's *TBP*, and has an active interest in gay health care.

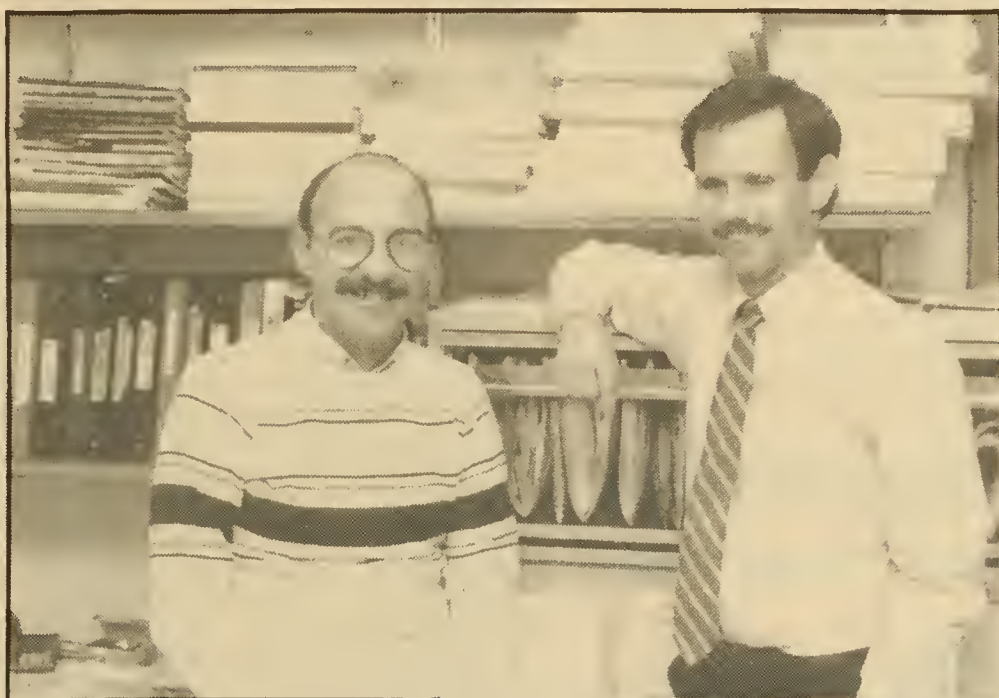
The appointment came after Dr Rick Andreychuk from the provincial Ministry of Health approached the Coalition for Gay Rights in Ontario (CGRO) asking for a gay representative for the committee. CGRO consulted other gay organizations, and Lewis was selected as the most appropriate candidate.

At the committee's November 5 meeting, Lewis put forward a proposal in which he argued for increasing the percentage of vaccine allotted to gay men in the first year from 2.8% to 10%. The proposed increase was incorporated into the committee's recommendations for presentation to the ministry. (It should be pointed out that the 10% figure applies only to the first two of three batches in which the vaccine will be delivered to the Ontario government in 1983.)

Lewis's proposal clearly outlines the case for increased gay access, making the following points:

- Gay men constitute more than 50% of the total at-risk population;
- Gay men have one of the highest relative risks compared to other at-risk groups, with chances of developing hepatitis that are twice that of surgeons, pathologists and dentists and ten times that of nursing students;
- Because of the risk factor, increased distribution of the vaccine to gay men will reduce the number of hepatitis B cases, resulting in a maximum saving of lives, productivity and monetary burden on Ontario's health care system.

The advisory committee has drawn up a prioritized list of at-risk groups, with estimated numbers of vaccine recipients in each group. Merck, Sharpe and Dohme, the company manufacturing the vaccine, has indicated it will provide enough to immunize 35,455 people in



Controlling a health hazard: Committee representative Bill Lewis (right) and Dr Randy Coates discussing government's distribution of Hepatitis B vaccine to gay men, largest at-risk group

Ontario in 1983.

The committee is composed largely of representatives of health care workers, who will be the major recipients of the vaccine. Some members felt the vaccine should only be given to persons at risk "through no fault of their own" (i.e., health care workers). Lewis countered this, pointing out that the purpose of the vaccine is to eliminate disease, and risk factor should be the only criterion.

How the provincial government will respond to the gay access question can only be speculated on at present.

The committee's other major recom-

mendation is that the province buy all the vaccine and supply it free-of-charge to all recipients. It is by no means certain the health ministry will agree to this, since it could mean a cost of more than \$5 million, at least some of which would be going to a politically sensitive group, gay men. If the province insists on charging for the vaccine, the cost could deter many gay men who should be vaccinated.

If the ministry accepts the committee's recommendation, however, and allots 10% of the first two batches to gay men, the problem then becomes how to distribute it as quickly and equi-

tably as possible.

Lewis has proposed that 1,000 treatment schedules be distributed through STD clinics in several major Ontario cities outside Toronto, and 2,600 from Hassle Free Clinic in Toronto. Of the latter, 1,000 would be delivered at the clinic itself through a research study, and 1,600 through private physicians who have large numbers of gay patients.

But the gay community is still not organized around the vaccine issue. A massive advertising and education programme would have to be conducted to inform as many gay men as possible that the vaccine was available and where to get it. This would be much more difficult outside Toronto, where there are no gay-identified STD clinics, and few if any physicians known to have large gay practices. Thus, demand could be high in Toronto and disproportionately low in the rest of the province.

To complicate matters, all gay men would require screening for previous hepatitis B infection, since studies have shown that up to two thirds of sexually active gay men have already been exposed to the virus and are immune to further infection. Only persons who show no evidence of previous infection are in need of vaccination.

In addition to private vaccinations, a study of 1,000 gay men has been proposed for Hassle Free Clinic. The study is important in determining rates of previous hepatitis B infection in Toronto, and how quickly vaccine recipients become immune to the disease.

More information on distribution of the vaccine will be available after the next committee meeting, scheduled for December 15. "The recommendations are encouraging," says Lewis, "but it will be provincial government officials who finally decide how many gay men will benefit from this vaccine."

Robert Trow □

CENSORSHIP

Metro committee to monitor "acceptability" of art

TORONTO — After hearing York borough Mayor Gayle Christie's report on "offensiveness" in the contemporary art scene, Metro council approved the creation of a "watchdog" committee to monitor the acceptability of art work produced by groups receiving public funding. Council also voted 18-17 to refuse grants to three experimental art groups, Arts Sake, A Space and Trinity Square Video.

These groups, frequently listed in *TBP*'s Out in the City, sponsor many gay artists and gay positive exhibits, including the recent "Photographs of Wilhelm von Gloeden" at A Space.

Metro's cultural affairs officer, David Silcox, had recommended the grants back in June, but at Christie's request the decision was delayed until she could investigate "public complaints" about performances sponsored by A Space. Bill Beatty, a local citizen popular in the gay community for his efforts to stop Lesbian and Gay Pride Day in Grange Park (*TBP*, June) is one voice behind these complaints.

During her investigation, Christie found that A Space had screened San Francisco artist Howard Fried's videotape of a man using foul language. She also unearthed an exhibit of excrement and urine with the title "The Museum of Man About War." And she determined that an exhibit entitled "Equal Time Equal Space" dealt with incest. She was not pleased.

Trinity Square Video was implicated

when Christie revealed that the woman who urinated in a pail during a recent cultural performance at The Art Gallery of Ontario was a director of Trinity. However Ric Amis, also from Trinity, told *TBP* Christie was "totally mistaken. This is totally untrue."

Christie also neglected to contact any of the groups she was supposedly investigating. Amis says the groups attempted to arrange a meeting with Christie several times over the summer but were unsuccessful.

"At no point did any of the groups get to speak for themselves," explains Amis. "That's the problem. Metro council has the power of a lower court

Mayor Christie: defeated by the art vote?



without the accountability. Politicians are free to carry out personal vendettas, as did Christie, without regard for democratic process."

The *Globe and Mail* recently editorialized that a council which subsidizes artistic expression "should accept that the expression will on occasion be disturbing, even offensive.... Metro council wants a committee to advocate the doling out of money, exhibit by exhibit, to activities which satisfy the personal taste of the members.... That is not subsidizing the arts; it is censoring the arts."

A recently formed group, Citizens for the Arts, has secured legal counsel to carry out its own investigations into Metro council's October 15 proceedings and the possibility of a slander suit against Christie. The group is also developing a long range strategy to combat "increasing political interference" in the arts.

At a public forum November 1, Citizens for the Arts endorsed a proposal from Arthur Gelber, past chairman of the Ontario Arts Council, that Metro council consider formation of a citizens' group to set standards for applicants seeking civic grants.

Meanwhile, Christie, who had threatened further "investigations" into the subsidized art world, suffered an unfortunate upset; she lost the York mayoral race November 8 by 105 votes to Alan Tonks. Rumour has it she was defeated by the pro-art vote.

Danny Cockerline □

by "Mac"

Partners and "kids"

The opinions expressed in this column are those of the author and in no way reflect the views of the Correctional Service of Canada.

Somehow this trip, I ended up with the moniker "Ethel." I forget just how it came about (it's not that I assume the so-called "feminine" role, that's for sure), but I'm stuck with it. Even a few of the guards have called me Ethel. Well, it's a far cry from "Professor," which has been my tag in every other joint until now.

I know I raised some eyebrows in my first column when I wrote that sex is not as common in here as everyone thinks. By that I meant gay sex, not the bullshit that goes on with "kids." A "kid" is not a lover or a partner. Usually the connection is primarily sexual. Sometimes it's totally sexual. After all, we do like to get our rocks off in here, and Mother Palmer and her five children do get boring after a few months.

Kids become "kids" for various reasons — but mainly so they can enjoy the "finer" things in life behind bars, and so they don't get hassled by every idiot who comes along, who happens to be horny. They "put out" for protection, for money, for dope, and sometimes simply to have company. It reminds me of the Davie Street mercenaries in Vancouver or the guys of Grosvenor Street in Toronto — as long as you have what they want, there they are. If you quit supplying their needs or if someone with more money, dope or appeal comes along, off they go.

Kids create problems, emotionally and physically. They are usually first-timers who figure that the only way they can get along in here is by mouthing off to inmates and guards. If it is *your* kid, you're expected to back him up and then clear his head up in private. You are expected to run interference and protect him and his mouth. It's a pain in the ass, really.

On occasion, a guy will make a play for your kid. The law in here says that you either let it happen or bash the idiot's head in. But in the long run it doesn't happen very often, usually when you're tired of your kid anyway and are looking, or willing to look, for fresh meat.

On the other hand, there are partners. I know of three or four sets of partners in here. They profess undying love for each other — hell, they may as well be married.

In one instance, I was involved like that for a while. Looking back I realize that I screwed up.

I met David (not his real name) when I first got here. I remember walking onto the range (where all the cells are), tossing my gear into my cell and hearing "Hiya Ethel." My reputation had preceded me. I looked down the range and there was a buddy from the remand centre with this other kid, David. He was about 20 years old, and, while I won't say that he's the most beautiful kid in here, he intrigued me. He still does. He looked at me, turned to my buddy and said, "If that's Ethel, I'm in trouble."

Well, I'm the bold type. After all, as they say, better blatant than latent. Besides, I apparently had a reputation to

live up to. (There's also a psychological advantage to being blatant in a joking way in prison. Nobody knows whether you're joking or serious, so it keeps them off guard — and off your back for a while.) David was apparently interested in talking to me, since he sat in front of my cell and started with the usual crap about when we eat, when we lock up and how much money we get paid. I figured to hell with the small talk. I looked into his big, beautiful eyes and said, "You're cute, can I ..." — well use your imagination for the rest.

Needless to say, David was taken aback by this approach and professed that he was straight as the shortest distance between two points. That went on for a few days while I joked with and sat back and observed him. One day while we were out for exercise I turned to him and said, "David, it's one hell of a lot harder to be gay in the closet in here than it is to be wide open, right?" He sort of smiled and said, "Yeh, but I don't have your parts."

That clinched it. We decided to team up and go from there.

Unfortunately, things were happening too quickly for both of us. We were both new in the joint — he wasn't wise to all the tricks and I hadn't learned who to watch for and who to trust. It wasn't long before some idiot came along and started to impress David with his knowledge of Latin, his gun collection, his crap about having been in Vietnam and all the rest of the bullshit that impresses kids.

Then came veiled threats, through so-called friends, that if David and I didn't break up, something would happen to one or both of us. Of course, the idiot was right there to offer David his "protection." I suspected that somewhere along the line this idiot was behind the threats, but I couldn't prove it, nor did I know who was backing him up. So, like a bloody fool, I let it happen.

What I should have done was go charging in there with a baseball bat and let the chips fall where they may. But David seemed happy hanging around this guy, and I'm a romantic at times — if David was happy, who was I to interfere?

They're still together after five months, although I don't know how much longer it will last. David works in the same area I do, and I admit there is sometimes the rage of jealousy, the depression and all the rest because I still care about him — a lot. I get upset when I see their eyes signal, when they talk about the fun they had in bed the night before or how they're madly in love with each other. I guess I put up with it because, masochist that I am, I still love the kid. I still hope he'll come to his senses, see the SOB for the liar and bullshitter that he is and come back. Like I said, I'm a romantic ... happy endings and all that crap.

Until next month, stay out of jail... and write someone who's in.

Regards,
Mac

PS: Anyone wishing to write can address their letters to me c/o TBP, Box 7289, Stn A Toronto, ON M5W 1X9.

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Day and Boom Boom lose, but police will be reviewed

Gay clout fizzles in SF board race

SAN FRANCISCO — While the gay vote was openly courted by politicians running for different federal, state and municipal positions on November 2, openly gay candidates failed to win any seats on this city's Board of Supervisors in spite of the fabled political clout of the area's gay community.

Of the 25 candidates for the seven supervisors' positions, Greg Day came in twelfth with 17,000 votes. Day, a former president of the City Co-chair of the Lesbian/Gay Freedom Day Committee, was endorsed by a wide spectrum of gay and lesbian groups and by two of the city's gay Democratic clubs, the Alice B Toklas and the Stonewall groups. He failed to receive an endorsement from the Harvey Milk Democratic Club.

In ninth place came Sister Boom Boom, of the Sisters of Perpetual Indulgence, with 22,000 votes. Boom Boom, who was arrested for exposing himself on Hollywood Boulevard earlier this year, carried on an "entertaining" campaign, according to observers.

A more closeted gay candidate, conservative Dave Wharton, polled 31,000 votes and took eighth place. Wharton was endorsed by the city's two major papers, but his sexual orientation was not mentioned in his literature. His campaign was financed by business interests.

San Francisco voters approved Proposition A, which calls for the establishment of a civilian complaints board to handle complaints against the San Francisco Police Department. Proposition A was backed by gay supervisor Harry Britt, who was not up for election this year.

The Castro area became a focus for candidates courting the gay vote.



Candidate Greg Day: 17,000 votes not enough

"Fund-raisers, petitioners, propagandists and grandstanders crowd the corner in their efforts to solicit, recruit, enlist, convert, convince, cajole, brainwash or seduce passers-by. One can hardly walk down the street without being asked to register a vote, sign a petition, endorse a candidate or listen to a view-point," said journalist Mike Hippler in the *Bay Area Reporter's* pre-election round-up.

The gay vote was being courted across the United States. Larry Bush, writing in the *Advocate*, argued that 1982 was a "minor struggle for gay civil rights and protections. November 2 will simply spotlight what is already apparent to close observers. Gays are emerging as a political force to be taken seriously even

at the national level." If candidates' ads in the major gay press across the country are any indication, the vote of the gay community is considered by many to be important.

Generally, "friends" of the gay community did well in the nation-wide swing away from conservative Republican candidates. □

Labour Exec hedges; Benn slaps at press

BLACKPOOL — Left-wing Labour Party leader Tony Benn attended a meeting of the gay caucus at the Labour Party convention here last month, expressing his solidarity with the caucus against the National Executive Committee's discriminatory policy and against recent attacks on gays in the British gutter press.

Labour's National Executive Committee has endorsed a move to change the age of consent for gay sex to 18 years. The age of consent for heterosexuals in Britain is 16.

Benn also referred to "scurrilous" attacks in the press against potential Labour candidate Peter Tatchell. Tatchell is both a strong supporter of gay rights and an outspoken member of the party's left wing. As well, a recent party paper on gay rights was given distorted and misleading coverage in several newspapers.

With the enthusiastic support of the audience, organizers decided to expel journalists from three newspapers from the meeting. A number of other journalists then walked out in support of their colleagues. London's *Gay News* called it "an occasion when lesbians and gay men

decided that the 'freedom of the press' to tell lies and distort our aspirations had gone too far."

Britain's Liberal party also found itself under attack for a new "Youth Charter," which proposes "full social, sexual, and political independence" for young people from the age of 16. In effect, the resolution would make the age of consent the same for gays as for straights. Headlines in the *Daily Express* shrieked "Liberal lunacy."

The vulnerability of gay people under the present Conservative administration of Margaret Thatcher was emphasized by a police raid against a private party in Chiswick October 3. Thirty-seven men were arrested and held overnight in overcrowded cells in the Acton police station before being released without charges the next morning. Some of the men were asked by police whether they were "active or passive" and if they carried lubricants. □

AFL-CIO calls for end to bias against gays

DETROIT — The Industrial Union Department (IUD) of the US labour organization the AFL-CIO passed a gay-rights policy resolution at its annual convention here in mid-October.

The resolution calls for an end to discrimination on the basis of sexual preference in public accommodation and employment. It was introduced by American Federation of State, County and Municipal Employees (AFSCME) secretary-treasurer William Lucy.

The IUD is the largest of the AFL-CIO's eight organizational departments, and is made up of 25 unions, including steelworkers, autoworkers, communications workers, teachers, service employees and amalgamated clerks.

Lucy called the vote "a victory not only in the struggle for gay and lesbian rights, but also for the American labor movement itself, in recognizing the needs of millions of its members." □

Apuzzo new director, NGTF still facing flak

NEW YORK — Virginia Apuzzo, New York lesbian activist and feminist, has agreed to become the next executive director of the National Gay Task Force (NGTF) after the board of directors voted unanimously to offer her the job October 24.

Apuzzo currently serves as executive director of the Fund for Human Dignity, an independent fund-raising body of the NGTF. She will become the single executive director of both organizations.

Apuzzo replaces Lucia Valeska, who resigned November 1 amid charges of incompetence, mismanagement and a failure to cooperate with other gay organizations, both national and local. Apuzzo said she hoped that board members and NGTF supporters involved in the emotional and bitter dispute over Valeska's resignation will "restore and revise" the

Australians celebrate Games with demonstrations

MELBOURNE — Lesbians and gay men contributed large contingents to demonstrations supporting aboriginal land claims in this city, in Sydney and in Adelaide during the Commonwealth Games held in Brisbane, capital of the northern state of Queensland.

Gay marchers carried large colourful banners in support of the aboriginal people's struggle against the racist Queensland government, which is attempting to expropriate their land. The demonstrations were covered by the press and the gay presence was noted.

Demonstrations in Queensland itself were prohibited under special games legislation, which expanded police powers and limited public assembly. Twenty-two people were arrested September 15 when they attempted to stage a protest in downtown Brisbane.

Fears that police would use the games as a pretext for a crackdown on the gay community seem to have been justified. Gay Alliance spokesperson Laurin McKinnon reported that at least 23 men had been arrested in a cleanup of gay cruising areas prior to the games. Most of those arrested are planning to fight the charges.

Australia also saw its first transsexual

demonstration last month. The demonstration took place in Sydney October 2, and was organized to protest a court decision that declared transsexuals to be male regardless of their self-determination as women, and despite reversal surgery.

The ruling will allow police to continue to arrest transsexuals on homosexual soliciting charges.

"The law considers us men," said Roberta Perkins, a transsexual activist. "We know we are not." One transsexual then stripped down to a bikini while another bared her breasts before startled afternoon shoppers. "Now what do you think?" Perkins asked.

Since the transsexuals were legally men, the police could not arrest them for exposing their chests. □

Gay liberationists support black struggles: getting ready to march for aboriginal land rights



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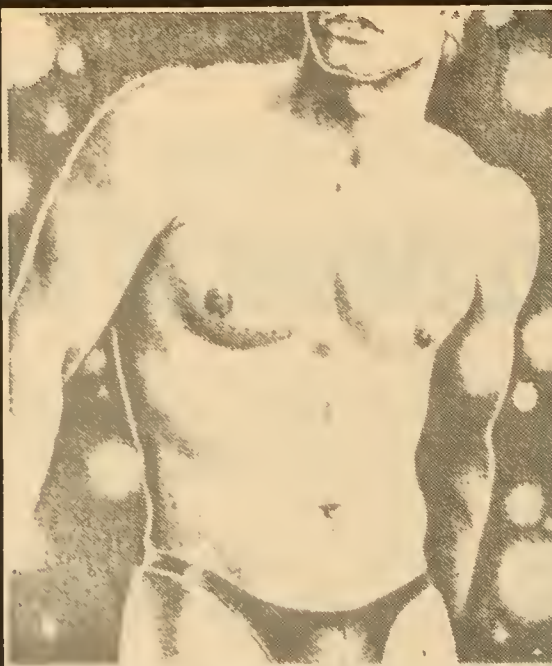
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NGTF to the status of a facilitator of information and coordination for local gay groups. She said one of her top priorities will be to end "once and for all" disagreements that have poisoned relations between the NGTF and the Gay Rights National Lobby (GRNL), another national group operating out of Washington.

But the crisis in the NGTF may not be over. Melvin Boozer, head of the NGTF Washington office, claims that Apuzzo plans to fire him and close the DC office. Valeska, who had Boozer's support, claims that Apuzzo's appointment is part of a plan to align the NGTF with the Democratic Party. Boozer apparently ran afoul of the Washington Democratic establishment when he refused to support the candidacy of Washington mayor Marion Barry, and when he founded a second gay Democratic club, which is seen as competition for the more established Alice B Toklas Club.

Apuzzo acknowledges she is "predisposed to not retaining Boozer" and cites his strained relations with Washington-area activists, with GRNL, and with the gay press. □

German judge opens can of homophobia

WORMS — Two gay men who took a squabble over 1400 marks (\$700) before a local magistrate in this West German city found they had exposed "unprecedented homophobia in the interpretation of the law," according to the September issue of the German magazine, *Torso*.

The argument began after a trip to Greece, and the plaintiff sought to recover the money he had spent on his ex-lover. The court was asked to rule if the money had been a loan or a gift.

The magistrate, however, judged that it made no difference. "According to Section 138, paragraph 1 of the (West German) Law Code, either contract would be void and morally repulsive because there had been 'homosexual' relations between the parties as well as with the witness X. The trip served to foster these relations, which, although no longer criminal between men older than 21," would still "conflict with the average moral views of today's society."

As *Torso* noted, the judge had slept through changes in both the "views of society" and in German law. The age of consent was lowered to 18 in 1973. □

Police arrest 244 in all-night disco raid

SEATTLE — Police raided this city's Monastery Universal Life Church September 11 and issued citations to 244 persons. The Reverend George Freeman, who resides on the premises, has been charged with operating a disco without a license and with serving alcohol illegally.

The Monastery is Seattle's most successful all-night disco. Patrons say that liquor is served to anyone, including minors, and that sex may be enjoyed in darkened areas. The facility boasts a disco, bar, social club, bathhouse and lounge. Freeman insists that he is serving alcohol in his living room and denies that the Monastery is a business. The church accepts "free-will offerings" — \$8 for members and \$10 for guests — at the door.

The church also welcomes teenagers and provides overnight lodging and a job-referral service. Robin Evans of

Seattle Gay News praised the church for meeting the needs of minors which many businesses are prevented from doing by licensing restrictions.

Reverend Freeman defended sexual activity in the church. "Our church believes that sex between consenting adults is acceptable. Sex between two consenting adults, or two consenting minors or two consenting species is acceptable. It is foolish for us to deny that people have sex here. We are aware of it and we are happy that they do it."

The city attorney has dismissed all but three of the 244 citations. Charges against Freeman are still pending, and the church and its disco are still in operation. Both Seattle and Washington laws permit sexual activity between those sixteen years of age and older. □

No compensation for Nazi-camp victim

VIENNA — A case of anti-gay discrimination that has come to light in Austria has focussed new attention on the fact that here, as in West Germany, gay victims of Nazi war crimes are the only major group never to have been granted reparations.

"Alfred D" received a two-year sentence for homosexual activity in Graz, Austria, in 1941. He was not released at the end of his sentence, but was instead sent to a Bavarian work camp. His transfer was facilitated by a Nazi government decree that allowed persons convicted of criminal acts during the war to be held indefinitely. Alfred was released after liberation in 1945, having served 51 months on his two-year term.

According to *Lambda Nachrichten*, when "Alfred" retired and applied for a pension he was told that he would be denied credit for the 51 months in which he made no contributions. The social-insurance law allows for non-contributory periods under special circumstances, but "special circumstances" do not include sentences for acts that were criminal under Austrian law.

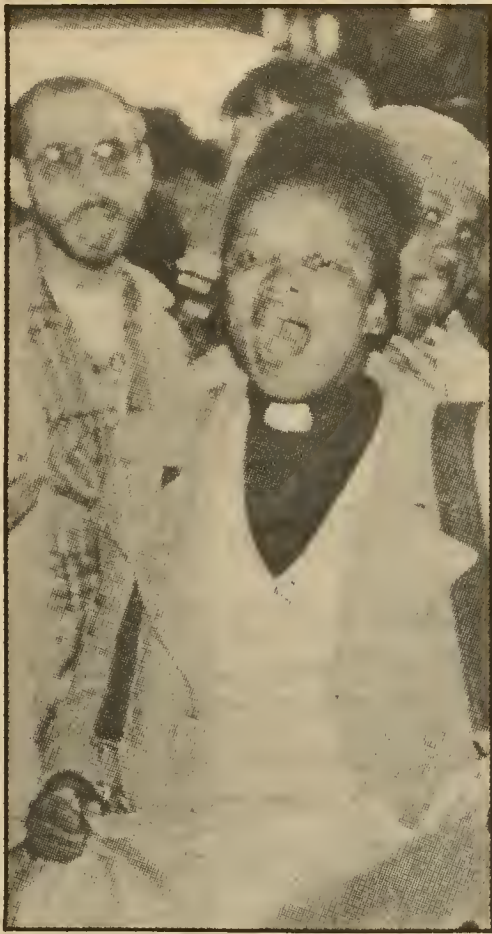
In a July 1982 response to a complaint from Homosexual Initiative of Vienna (HOSI) about the case, Social Minister Alfred Dallinger's office insisted that "Alfred" should be denied credit for the entire 51 months he spent in prison, since even the extended 27 months was "a period of imprisonment resulting from an action that would have been punishable under Austrian law at the time." The Nazis' arbitrary incarceration of homosexuals has been validated by the social minister's office.

In West Germany, gay victims of the Nazis have been refused reparations because they were imprisoned on criminal and not political grounds. HOSI believes that Austrian gay victims, discouraged by the continuation of Austria's anti-gay law after the war, have never even asked for reparations.

HOSI, which has been lobbying for gay-law reform, is fighting "Alfred's" case, and has called upon other gay victims of the Nazi regime to contact them so they can gather information on similar cases and on the fate of any Austrian gays who might have sought reparations after the war. □

World News credits

Don Treble (Brisbane); Kendall Lovett (Sydney); *Gay Community News* (Melbourne); AF Reekie (Scottish Homosexual Rights Group representative, Brussels); *Torso* (Berlin); *A.H.A. Info* (Berlin); *Paz y Liberacion* (Houston); *Ventana Gay* (Bogota); *Gay News* (London); *The Washington Blade* (Washington, DC); *The Advocate* (San Mateo); *Gay Community News* (Boston); *Bay Area Reporter* (San Francisco); *Our Paper* (San Jose); *New York Native* (New York); *Lambda Nachrichten* (Vienna) □



MCC's Magara Kennedy: message for NYPD

Cops hit bar again; 1,000 demonstrate

NEW YORK — Police once again entered Blues, a midtown bar catering to black gays, on October 8, less than two weeks after a vicious raid by 20 police officers September 29 sent a number of patrons to hospital and caused \$40,000 damage to the bar. No one was charged in either raid.

Eight uniformed and two plainclothes officers entered Blues with guns drawn (as they had during the first raid) and refused to state what they wanted. One customer was reportedly kicked in the groin before the officers left. "We're out to make the headlines again," said one officer. "We're going to break up this bar."

More than 1,000 protesters demonstrated against the police harassment in Times Square October 15. The march and rally were organized by a number of activist and third-world groups. Reverend Renee McCoy of Harlem Metropoli-

tan Community Church told the crowd, "To the New York City Police I have a message. I hope you have enjoyed your days of glory because they are coming to an end. I promise you that."

Enid Gerling, who is representing Blues and its clients in a class-action suit against the police, reported that one of the victims was told that he would be killed if he testified about the incident. Ed Murphy, who organized a meeting to plan the October 15 demonstration, has received several threatening phone calls saying he was a "nigger-lover" and telling him to get out of town.

Both the New York City Civilian Complaint Review Board and the Police Internal Affairs Bureau have opened investigations into the September 29 police attack. □

Broadcasters form new gay federation

BRUSSELS — The first International Forum on Homosexual Radio and Television took place in the Brussels Conference Centre October 16 and 17.

The meeting was organized by Antenne Rose and financed by a grant from the Belgian ministry of French language arts. Most of the 50 participants represented independent and often unauthorized stations whose broadcasts are now tolerated in a number of European countries. The independent stations generally produce one or two hours per week of programmes by and for gays. Fréquence Gai, in Paris, is the only full-time gay radio station presently operating in Europe.

The meeting approved a charter for an International Federation of Gay Radio and Television. Thirteen programme-making groups from across Europe have become founding members of the Federation.

The next conference will be held in the Netherlands in October 1983. □

Ventana condemns supreme court ruling

BOGOTA — An August 12 decision by the Colombian supreme court upholding the constitutionality of an anti-gay statute regulating judicial and public em-

ployees has been condemned by the nation's gay monthly.

Article 94, number 1 of the statute defines conducts that "offend the dignity of the administration of justice." Those conducts include "habitual drunkenness, practice of prohibited games, use of narcotics, illicit cohabitation, frequenting indecorous places, homosexuality, abandoning one's home and in general poor social behaviour." The statute goes on to list punishments, from fines and suspensions to dismissal.

The challenge to the statute claimed that since many of the listed moral offences were not against the law it was unconstitutional to punish public employees for committing them. Homosexuality was removed as an offence from the Colombian penal code in 1981.

The supreme court ruled that the statute should stand on the grounds that the dignity of justice placed special responsibilities on its employees. Those who chose to become a part of its administration also had to accept restrictions on their conduct.

In its latest issue, the Colombian gay monthly *Ventana Gay* condemned the decision. The magazine pointed out that the statute violated not only the constitution but national and international agreements on labour law and human rights as well. □

South Africans plan stud-farm jamboree

CAPE TOWN — Organizers have predicted that 3,500 gay people from across South Africa will turn up for the first-ever Gay Jamboree, to be held at the Transvaal Country Club near Kyalami.

The festival is being called "Sunday at the Stud Farm" and is to include live entertainment, women's mud-wrestling, a "Mr Stud" contest, a barn dance, novelty stalls and meals. A hundred armed security guards have been hired to patrol the grounds to make sure only genuine gays are admitted.

The report in the *Cape Times* goes on to say that plans may follow to open a gay country club on the premises. The paper did not specify whether only white gays were to be admitted or whether the Jamboree planned to challenge the country's strict apartheid laws which prohibit interracial mingling. □

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- ☐ **Canadian Gay Archives**, Box 639, Stn A, Toronto, ON M5W 1G2. (416) 977-6320.
- ☐ **Committee to Defend John Damien**, Box 608, Stn K, Toronto, ON M4P 2H1.
- ☐ **Dignity/Canada/Dignité**, Box 1912, Winnipeg, M8 R3C 3R2. (204) 772-4322
- ☐ **Foundation for the Advancement of Canadian Transsexuals**, Box 291, Stn A, Hamilton, ON L8N 3C8. (416) 529-7884. Central Canada: Box 2666, Winnipeg, M8 R3C 4B3. Southwest Ontario: Ms R M Schwartzentruber, 21 Cherry St, Kitchener, ON N2G 2C5. 576-5248
- ☐ **Integrity (Gay Anglicans and their Friends)**, Canadian regional representative, c/o Integrity/Edmonton.
- ☐ **International Gay Association**, Secretariat, c/o CHLR, Box 931, Dublin 4, Ireland. International Lesbian Information Secretanat, NVIH-COC, Frederiksplein 14, 1017 XM, Amsterdam, Netherlands, ph. 234596/231192. International Co-ordination & Information Centre on Religion, Box 1, Cork, Ireland, ph: 021-505394.
- ☐ **Ligo de Samseksamaj Geesperantistoj**, gay Esperanto organization, 100 Crerar Ave, Ottawa, ON K1Z 7P2
- ☐ **New Democratic Party Gay Caucus**, Box 792, Stn F, Toronto, ON M4Y 2N7.
- ☐ **Section on Gay and Lesbian Issues in Psychology**, c/o Gary McDonald, Dept of Psychology, U of Windsor, N9A 3P4.
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- ☐ **Bisexual Women's Group**. Monthly meetings. Write Crystal, 3085 Charles St, V5K 3B6, or call Georgia at (604) 874-1756 or Joyce at 251-6090.
- ☐ **Coming Out (Gay Radio)**, c/o Vancouver Cooperative Radio, 337 Carrall St, V6B 2J4. Thurs at 6:30 pm, 102.7 MHz FM.
- ☐ **Congregation Sha'ar Hayam**, Jewish gay synagogue, Box 69406, V5K 4W6. (604) 255-1076
- ☐ **Daughters Unlimited**, Joyce (604) 251-6090, or Elisa, Doris or Christine (604) 254-7044. (Plans to open a women's club.)
- ☐ **Dignity/Vancouver**, Box 3016, V6B 3X5. (604) 684-7810.
- ☐ **Gay and Lesbian Caucus of the BC NDP**, (604) 669-5434
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- ☐ **Gay/Lesbian Law Association**, Faculty of Law, University of British Columbia, Vancouver
- ☐ **Gay and Lesbian People of Simon Fraser University**, c/o SFU Student Society, Simon Fraser University, Burnaby V5A 1S6. (604) 291-3181 or 291-4539
- ☐ **Gay Festival Society**. Box 34397, Stn D, V6J 4P3. (604) 687-7129
- ☐ **Gay/Lesbian Law Association**, c/o Law Students Assoc, Faculty of Law, U of BC, V6T 1W5. (604) 228-4638
- ☐ **Gay Rights Union**, Box 3130, MP0, V6B 3X6. (604) 731-9605
- ☐ **Gays and Lesbians of UBC**, Box 9, Student Union Bldg, U of British Columbia, V6T 1W5. (604) 228-4638. Meets Thurs at 12:30 pm (see "The Ubyssay" for room)
- ☐ **Integrity: Gay Anglicans and their friends**, Box 34161, Stn D, V6J 4N1. (604) 873-2925
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- ☐ **Lesbian and Gay Health Sciences Association**. c/o Gay People of UBC, Box 9, Student Union Bldg, UBC, V6T 1W5
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- ☐ **Rob Joyce Legal Defense Fund**, c/o Gay Rights Union.
- ☐ **Sherwood Forest**, non-profit gay introduction service. (604) 251-2789
- ☐ **Vancouver VD Clinic**, Rm 100, 828 W 10th Ave (near Gen Hosp). (604) 874-2331, Ext 220.
- ☐ **Vancouver Gay Community Centre**, Box 2259, MP0, V6B 3W2. (604) 253-1258.
- ☐ **Vancouver Men's Chorus**, Box 48383, Bentall Centre, V7X 1A1. Ron at (604) 985-5808 or Larry at (604) 669-6249.
- ☐ **Women in Focus**, 204-456 W Broadway, V5Y 1R3. (604) 872-2250.
- ☐ **Young Gay People**, c/o 1244 Seymour St (SEARCH). (604) 689-1039.
- ☐ **Younger Lesbian Drop-In** every Tues, 7-9 pm, at Women's Book-store, 322 W Hastings.
- ☐ **Zodiac Fraternal Society**, Box 33872, Stn O, V6J 4L6.

Victoria

- ☐ **Alcoholics Anonymous (Gay)**, (604) 383-9862.
- ☐ **Feminist Lesbian Action Group**, Box 1604, Stn E, V8W 2X7.
- ☐ **Gay Men's Group**, 2612 Victor St, V8R 1N3. (604) 595-6782.
- ☐ **The Island Gay Community Centre Society**, 1318 Balmoral Rd, V8R 1L7. Gay Café at 1923 Fernwood every Thurs till midnight, and bowling, self-defence classes, volleyball and swimming.
- ☐ **Need (Victoria Crisis Line)**, (604) 383-6323, 24 hrs. Some gay info available.
- ☐ **University of Victoria Gay Focus Club**, Student Union Bldg, U of Victoria, Box 1700, V8W 2Y2.
- ☐ **Womyn's Coffee House**, 1923 Fernwood. Every Wed evening.

ALBERTA

Provincial

- ☐ **Alberta Lesbian and Gay Rights Association (ALGRA)**, Box 1852, Edmonton T5J 2P2.

Calgary

- ☐ **Camp 181 Association**, Box 965, Stn T, T2H 2H4. Dances, campouts, sports and other activities for lesbians and gays.
- ☐ **Calgary Lambda Centre Society**, Box 357, Stn M, T2P 2H9.
- ☐ **Calgary Gay Fathers**, Contact GIRC for info.
- ☐ **Dignity/Calgary**, Box 1492, Stn T, T2H 2H7.
- ☐ **Frontrunners Group** (gay AA). Box 181, Stn M, T2P 2M7.
- ☐ **Gay Fathers**. Info: contact GIRC. Potluck first Sun of the month.
- ☐ **Gay Information and Resources Calgary**, Old Y Bldg, Stes 317-323, 223 12 Ave SW, T2P 0G9. (403) 234-8973. Info and counselling Mon-Fri, 7-10 pm. Dances, discussion groups, newsletter, gay rights action. Write: Box 2715, Stn M, T2P 3C1.
- ☐ **Gay Political Action Committee**, c/o Box 2943, Stn M, T2P 3C3. Education and lobbying.
- ☐ **Imperial Court of the Chinook Arch**, (403) 282-6393. Entertainments and social events.
- ☐ **Integrity (Gay Anglicans and their Friends)**, c/o Box 34, Stn G, T3A 2G1.
- ☐ **Lambda Centre**, community centre project. Box 357, Stn M, T2P 2H9.
- ☐ **Lesbian Information Line**, (403) 265-9458, Tues-Fri, 8-10 pm, with 24 hr answering service. Operated by Womyn's Collective.
- ☐ **Lesbian Mothers**, Lynn at (403) 264-6328 or 275-8362, or call LIL. Potluck first Sun of each month.
- ☐ **Lesbian Outreach and Support Team**, Box 6093, Stn A, T2H 2L4. (403) 281-2895.
- ☐ **Lesbians and Gays at University of Calgary**, Students Club, MacEwan Hall, U of Calgary, T2N 1N4.
- ☐ **Metropolitan Community Church**, 204-16 Ave, NW, T2M 0H4. (403) 277-4004. Services Sun 11:30 am and 7 pm at above address.
- ☐ **Right To Privacy Committee**, Box 2943, Stn M, T2P 3C3. Info on gays and the law, legal referrals.
- ☐ **Womyn's Collective**, (403) 265-9458. Dances, library, lesbian drop-ins every Tues. Sponsors LIL.

Edmonton

- ☐ **Dignity Edmonton Dignité**, Box 53, T5B 2B7.
- ☐ **Edmonton Roughnecks Recreation Association**, c/o GATE. Volleyball, softball, gymnastics.
- ☐ **Gay Alliance Toward Equality**, Box 1852, T5J 2P2. Office: 10173-104 St. (403) 424-8361. Info and counselling, Mon-Sat, 710 pm, Sun 2-5 pm. Also coffeehouses, socials, newsletter, resource library
- ☐ **Gay Fathers & Lesbian Mothers**. For info call (403) 424-8361.
- ☐ **Inter/Ed**, Box 12G, 9820-104 St, T5K 0Z1. (403) 421-7629 (Jim)
- ☐ **Integrity (Gay Anglicans and Their Friends)**, c/o 126, 9820-104 St, T5K 0Z1. (403) 421-7629
- ☐ **Metropolitan Community Church of Edmonton**, Box 1312, T5J 2M8. (403) 482-4213. Worship Sun at 7:30 pm, Unitarian Church, 12530-110 Ave.
- ☐ **Privacy Defence Committee**, c/o Box 1852, T5J 2P2
- ☐ **Womonspace**, No 1, 8406-104 St, T6E 4G2. (403) 433-9344 (Jeanne). Social & recreational group for lesbians.

Red Deer

- ☐ **Gay Association of Red Deer**, Box 356, T4N 5E9.

SASKATCHEWAN

Provincial

- ☐ **Affirm/Saskatchewan**, lesbians and gays in the United Church 422 Smallwood Cres, Saskatoon, S7L 4S4
- ☐ **Dignity/Saskatchewan** (gay Catholics and friends), Box 3181, Regina S4P 3G7.
- ☐ **Gay Rights Subcommittee, Saskatchewan Association for Human Rights**, 305-116 3rd Ave S, Saskatoon, S7K 1L5. (306) 244-1933
- ☐ **Lesbian and Gay Saskatchewan**, Box 7508, Saskatoon S7K 4L4

Battleford

- ☐ **Battleford Gay Community**. c/o Box 401, Saskatoon, S7K 3L3

Carrot River

- ☐ **Carrot River Gays**, c/o Box 401, Saskatoon, S7K 3L3

Prince Albert

- ☐ **Prince Albert Gay Community Centre**, The Zodiac Club), Box 1893, S6V 6J9. 1-24 10th St, E. (306) 922-4650. Phone line Wed-Thurs, 8-10 pm, social evenings Fri-Sat, 10 pm - 2 am.

Regina

- ☐ **Rumours (gay community centre)**, 2069 Broad St (back entrance). (306) 522-7343.
- ☐ **Regina Women's Community and Rape Crisis Centre**. 219-1810 Smith St, S4P 2N3. (306) 522-2777, 352-7688.

Saskatoon

- ☐ **Gay & Lesbian Support Services**, 217-116 3rd Ave S. Operates Gayline. Mailing address: Box 8581.
- ☐ **Gay/Lesbian Community Centre**, Box 1662, S7K 3R8. Phone Gayline for info on dance and special event locations and dates.
- ☐ **Gayline**, (306) 665-9129, Mon-Thurs, 7:30-10:30 pm. Counseling, support groups available.
- ☐ **Lutherans Concerned**, Box 8187, S7K 6C5.
- ☐ **Stubble Jumper Press**, 21-303 Queen St, S7K 0M1.

West Central Region

- ☐ **West Central Gays**. c/o Box 401, Saskatoon S7K 3L3.

MANITOBA

Provincial

- ☐ **Manitoba Gay Coalition**, Box 27, UMSU, University of Manitoba, Winnipeg R3T 2N2. (204) 269-8678.

Brandon

- ☐ **Gay Friends of Brandon**, Box 492, R7A 5Z4. (204) 727-4046.

Portage-la-Prairie

- ☐ **Bi-Women's Support Group**, Box 820, R1N 3C3. (204) 857-5295. For bisexual women.

Thompson

- ☐ **Gay Friends of Thompson**, Box 157, R8N 1N2. (204) 677-5833 (8-10 pm, Tues and Thurs).

Winnipeg

- ☐ **Council on Homosexuality and Religion**, Box 1912, R3C 3R2. (204) 269-8678, 772-8215. Worship, counselling, library.
- ☐ **Dignity/Winnipeg**, Box 1912, R3C 3R2.
- ☐ **Gay AA New Freedom Group**, Box 24B1, or contact through Manitoba Central Office, (204) 233-3508.
- ☐ **Gay AIAnon Group**. Info: Gays for Equality.
- ☐ **Gay Community Centre**, 277 Sherbrooke St. (204) 786-1236. Incorporating Giovanni's Room, a café for lesbians and gay men. Open every day at 5:30 pm, Sun at 1 pm. Fully licensed.
- ☐ **Gay Parents**, c/o Gays for Equality.
- ☐ **Gays for Equality**, Box 27, UMSU, U of Manitoba, R3T 2N2. (204) 269-8678. Offices at Community Centre and U of M (Rm 102S, Univ Centre). Counselling, info, rap sessions, public education and law reform. Lesbian counsellors on Tues evenings.
- ☐ **Lesbian Drop-In**, Thurs, 7-10 pm at 730 Alexander Ave. Entertainment & coffee.
- ☐ **Lesbian Line**, (204) 774-0007, Thurs, 7:30-10 pm.
- ☐ **Mutual Friendship Society, Inc**, Box 427, R3C 2H6. (204) 774-3576. Social and educational programmes. Operates Happenings Social Club, 272 Sherbrook St.
- ☐ **Oscar Wilde Memorial Society**, Box 2221, R3C 3R5. Variety of social, cultural and educational activities.
- ☐ **Project Lambda, Inc**, gay community services, Box 3911, Stn B, R2W 5H9. (204) 942-1983.
- ☐ **Winnipeg Gay Media Collective**, Box 27, UMSU, U of Manitoba, R3T 2N2. (204) 269-8678. Produces "Coming Out," weekly half-hour cable cast (Thurs, 11 pm, Channel 13W).
- ☐ **Winnipeg Gay Youth**, c/o GFE.
- ☐ **University of Winnipeg Gay Students Association**. Info: (204) 269-8678.
- ☐ **Yourself**, Box 2790, R3C 3R5. For bisexual men and women.

ONTARIO

Provincial

- ☐ **Coalition for Gay Rights in Ontario**, Box 822, Stn A, Toronto M5W 1G3. (416) 533-6824.

Cambridge

- ☐ Want to start a group? Please write Box 1496, N1R 7G7.

Ear Falls/Red Lake Area

- ☐ **Ear Falls Gays**. Box 487, Ear Falls, P0V 1T0. (807) 222-2185.

Georgetown

- ☐ **Georgetown Gay Friends**, Box 223, L7G 4T1. (416) 877-0228.
- ☐ **Homophiles of Halton Hills**, 35 Lynden Circle, L7G 4Y7. (416) 877-5524. Drop-ins every Wed.

Guelph

- ☐ **Guelph Gay Equality**, Box 773, N1H 6L8. Gayline: (519) 836-4550, 24 hrs.

Hamilton

- ☐ **Alcoholics Anonymous (Gay)**, meets Sat at 8 pm at 15 Queen St S (side entrance).
- ☐ **Gay Archives/History Project for Hamilton-Wentworth**. (416) 639-6050. Looking for photos, clippings, personal accounts of gay life and liberation in Hamilton, especially pre-1979
- ☐ **Gay Fathers of Hamilton**. Support, advice. Meets twice a month. Call Gayline for info.
- ☐ **Gayline Hamilton**, info on all groups and activities, peer counselling. (416) 523-7055 Wed-Fri, 7-11 pm.
- ☐ **Gay Women's Collective**. Call Gayline for info. Meets 2nd Mon of every month.
- ☐ **Hamilton United Gay Societies (HUGS)**, a meeting of men and women, young and old, with discussions and speakers. Meets on alternate Weds, Gay Community Centre, Suite 207, 41 King William St, 7:30 pm. Call Gayline for further info.

- ☐ **Address for all Hamilton groups listed above**: Box 44, Stn B, L8L 7T5.
- ☐ **Metropolitan Community Church**, Box 344, Stn A, L8N 3C8. Service every Sun.; 2:30 pm, 2nd floor sanctuary. First Place, 350 King St E.

Kingston

- ☐ **Queen's Homophile Association**, 51 Queen's Crescent, Queen's University, K7L 2S7. (613) 547-2836, Mon-Fri, 7-9 pm. Drop-in Thurs nights, monthly dances.

Kitchener/Waterloo

- ☐ **Gay Liberation of Waterloo**, c/o Federation of Students, U of Waterloo, Waterloo N2L 3G1. (519) 884-GL0W. Coffeehouse every Wed at 8:30 pm, Campus Ctr, rm 110.
- ☐ **Gay News and Views**, radio programme, Tues, 6-8 pm, CKMS-FM, 94.5 MHz, 105.7 MHz on Grand River Cable. 200 University Ave W. (519) 886-CKMS.
- ☐ **Gays of Wilfrid Laurier University**, c/o GLOW.
- ☐ **1/2 & 1/2 Club**, 223 1/2 King St (enter from Halls Lane). (519) 742-9987. Private member disco club, licensed. Thurs-Sat, 8 pm-3 am.
- ☐ **International Women's Day Committee**, Box 1491, Stn C, Kitchener, N2G 4P2.
- ☐ **Kitchener-Waterloo Gay Media Collective**, Box 2741, Stn B, Kitchener, N2H 6N3. (519) 579-3325.
- ☐ **Leaping Lesbians**, radio programme, Thurs, 6 to 8 pm, CKMS-FM, 94.5 MHz, 105.7 MHz cable. Write c/o LOOK.
- ☐ **Lesbian Organization of Kitchener**, Box 2422, Stn B, Kitchener N2H 6M3. (519) 744-4863. Womyns coffeehouse first Thurs of month at 85 Highland Rd W, Kitchener.

London

- ☐ **Gay Youth London**, c/o HALO. Meets Thurs at 7 pm, 2nd floor, 649 Colborne St. (519) 433-3762.
- ☐ **Gayline**, (519) 679-6423. Info 24 hrs/day. Peer counselling Mon and Thurs, 7-10 pm.
- ☐ **Homophile Association of London, Ontario (HALO)**, 649 Colborne St, N6A 3Z2. (519) 433-3762. Coffee House: Sun and Mon, 7-10 pm. Disco/Bar: Fri and Sat, 9 pm-1:30 am.
- ☐ **Metropolitan Community Church**, Box 4724, Stn O, N5W 5L7. Services Sun, 7:30 pm at Unitarian Church, 29 Victoria St W, north entrance to Gibbons Park. Info: Worship Coordinator, (519) 433-9939. Rides: (519) 432-9690.

Mississauga/Brampton

- ☐ **GEM: Gay Community Outreach**, Box 62, Brampton L6V 2K7.
- ☐ **Gayline West**, (416) 453-GGCO. Peer counselling.

Niagara Region

- ☐ **Gayline**, (416) 354-3173.
- ☐ **Gay Unity Niagara**, Box 692, Niagara Falls L2E 6V5.
- ☐ **Gay Trails**, for lesbians and gay men who enjoy hiking. Day and overnight trips planned. Visitors welcome. Write Gay Trails, Box 1053, MP0, St Catharines, L2R 7A3, or call (416) 685-6431 before 9 am.

North Bay

- ☐ **Caring Homosexuals Association of North Bay**, Box 649, Callander P0H 1H0. (705) 472-0909.

Ottawa

- ☐ **Dignity/Ottawa/Dignité**, Box 2102, Stn O, K1P 5W3.
- ☐ **Gay People at Carleton**, c/o CUSA, Carleton University. For more info, call (613) 238-1717.
- ☐ **Gays of Ottawa/Gais de l'Outaouais**, Box 2919, Stn O, K1P 5W9. 60 Centre, 175 Lisgar St: open 7:30-10:30 pm Mon-Thurs. Thurs: lesbian drop-in, 8 pm; Fri: social, 7:30 - 1 am; Sat: women's night, 7:30 pm - 1 am; Sun: AA Live & Let Live group, 8 pm. Gayline: (613) 238-1717 Mon-Fri 7:30-10:30 pm, recording other times. Office: (613) 233-0152.
- ☐ **Gay Youth Ottawa/Hull/Jeunesse Gai(e) d'Ottawa/Hull**. For info call or write Gays of Ottawa. Meeting/drop-in, Wed 8 pm, 175 Lisgar St.
- ☐ **Integrity/Ottawa**, (gay Anglicans and their friends) c/o St George's Anglican Church, 152 Melcalfe St, K2P 1N9. (613) 235-2516, 9-5, Mon-Fri. Meets 2nd and 4th Weds at 7:30 pm, at St George's.
- ☐ **Lesbiennes et gais du campus/Lesbians and Gays on Campus**, c/o SFUO, 85 rue Hastev Street, K1N 6N5.
- ☐ **Live and Let Live Group** for gay alcoholics. Contact GO.
- ☐ **Metropolitan Community Church**, Box 2979, Stn O, K1P 5W9. (613) 232-0241.
- ☐ **Parents of Gays**, Box 9094, K1G 3T8.

Peterborough

- ☐ **Gays of Trent and Peterborough**, 262 Rubidge St, K9J 3P2. (705) 742-6229.

Sudbury

- ☐ **Sudbury Lesbians and Gays (SLAG)**, Box 395, Stn B, P3E 4P6. (705) 675-5711.

Thunder Bay

- ☐ **Northern Women's Centre**, 316 Bay St, P7B 1S1. (807) 345-7802.

Hull

□ Association gaie de l'ouest québécois, CP 1215, succ B, JBX 3X7. (819) 778-1737.

Lennoxville

□ Gay Students' Alliance, Box 631, Bishop's University/ Champlain Regional College, J1M 1Z7. (819) 563-2230.

Montreal

□ Affirmer, CP 471, succ La Cité, H2N 2N9. For gays in the United Church.

□ Aide aux transsexuels due Québec, CP 363, succ C, H2J 4K3. (514) 521-9302.

□ Aime-toi (AA), 6518, rue St-Vallier, H2S 2P7. (514) 524-5821. For gay and lesbian alcoholics.

□ Alpha Kira Fraternity, CP 143, succ Victoria, H3Z 1V5.

□ Alternatives, 3440 chemin de la Côte-des-Neiges, H2J 1L2. For gay male drug abusers.

□ Association communautaire homosexuelle de l'Université de Montréal, pavillon Lionel-Groulx, 3200 Jean-Brillant, local 1267, H3T 1N8. (514) 342-9236 (Jean-Pierre).

□ Association pour les droits des gais et lesbiennes du Québec (AODLQ), CP 36, succ C, H2L 4J7. Bureau: 263 est rue Ste-Catherine. (514) 843-8671. Mon-Fri, 7:30-10 pm, Fri, 1-4 pm.

□ Association pour les bonnes gens sourdes, CP 764, succ R, H2J 3M4.

□ Atelier de théâtre gai, Cégep Rosemont, 6400 16e Ave, local A-418 (Michel Breton).

□ The Capables, Box 966, succ H, H3G 2M9. (514) 486-4404. Support group for bisexual men.

□ Le Collectif du triangle rose, CP 893, succ La Cité, H2W 2P5.

□ Comité d'auto-défense gai, c/o AODLQ.

□ Comité gai-e du Cégep du Vieux-Montreal, 255 est, Ontario, H2X 3M8. Mon, 6 pm.

□ Comité de soutien aux accusés de Truax, a/s Librarie L'Androgyne (see below).

□ Communauté homophile chrétienne, Centre Newman, 3484 rue Peel, H3A 1W8. (514) 382-8467. For Catholics.

□ Contact-I-nous, (514) 861-6753. Venereal disease treatment.

□ Côte à Côte, Radio centre-ville C10Q (102.3 FM). (514) 288-1601. Mon, 4 pm.

□ Dignity Montréal Oignité, Centre Newman, 3484 rue Peel, H3A 1W8. (514) 392-6711. For gay Catholics.

□ Dignity/Oignité Groupe Cartierville, (514) 336-4163 (Jean-François).

□ Éditions Homeoureux, CP 245, succ N, H2X 3M4.

□ Eglise Communautaire de Montréal, Montreal Community Church, CP 610, succ NOG, H4A 3R1. (514) 489-7845.

□ Fédération canadienne des transsexuels pour le Québec, 16 rue Viau, Vaudreuil J7V 1A7.

□ Femmes gaies de McGill, 3480, rue McTavish, H3A 1X9. (514) 392-8920.

□ Gai-écoute (hommes), (514) 843-5652. Wed-Sat, 7-11 pm.

□ Gay Health Clinic, Montreal Youth Clinic/Clinique des Jeunes de Montréal, 3465 Peel Street, H3A 1X1. (514) 842-8576. General practice, Mon-Fri, 9-5 pm; open until 8 pm Mon & Fri only. Closed daily 12:30-1:30 pm.

□ Gay Info, CP 610, succ NOG, H4A 3R1. (514) 486-4404, Thurs-Fri, 7-11 pm. Recorded message other times.

□ Gayline, (514) 931-5330 (women), 931-8668 (men), 7 days a week, 7-11 pm. Info and counselling in English.

□ Gay People of McGill, 3480 rue McTavish, local 411, H3A 1X9. (514) 392-8912. Meets Thurs at 7:30 in rm 425/26.

□ Gay Social Services Project, 5 rue Werendale Pk, Westmount H3Z 1Y5. (514) 937-9581.

□ Le Goliard (AA), 4652 rue Jeanne-Mance. (514) 728-3228. For lesbian and gay alcoholics.

□ Groupe de discussion pour lesbiennes, 5 Werendale Park, H3Z 1Y5. (514) 932-9581 (Joanne Stitt).

□ Groupe des médecins gais/gaies, CP 442, succ La Cité, H2W 2N9.

□ Groupe pour lesbiennes alcooliques (AA), 6517 rue St-Dennis.

□ Integrity: Gay Anglicans and their friends, Box 562, Verdun H4G 3E4. (514) 766-9623.

□ Jeunesse Lambda Youth, c/o The Yellow Door, 3625 rue Aylmer, 2nd floor, H2X 2C3.

□ Lesbian and Gay Friends of Concordia, c/o CUSA, Concordia University, 1455 boul de Maisonneuve ouest, H3G 1M8. (514) 879-8406. Office: room 307, 2070 MacKay, open 1-4 pm weekdays. Meetings Thurs at 4 pm in room H-333-6.

□ Lesbiennes à l'écoute, (514) 843-5661. CP 36, Succ C, H2L 4J7. Wed-Sat, 7-11 pm.

□ Librairie l'Androgyne, 3642 boul St Laurent, 2nd floor, H2X 2V4. (514) 842-4765.

□ Ligue Lambda Inc, CP 701, succ N, H2X 2N2. (514) 526-1967 (Claude) or 523-8026 (Donald). Sports group

□ Naches (gay and lesbian Jews), CP 298, succ H, H3G 2K8 (514) 844-0863 or 488-0849. Meets at the Yellow Door, 3625 Aylmer St, Tues at 8 pm.

□ Paralleles Lesbiennes et Gais, radio C18L (104.5 FM) (514) 526-1489

□ Parents de gai(e)s/Parents of Gays, CP 153, succ Victoria, H3Z 2V5. (514) 486-4404

□ Priape, 1661 est Ste-Catherine, H2L 2J5. (514) 521-8451.

□ Productions 88, CP 188, succ C, H2L 4K1.

□ Rencontres Gais, Éditions Homeoureux Enr, CP 245, succ N, H2X 3M4

□ La Rumeur des Berdaches, radio programme, Mon 20h, C18L-mf, 104.5. CP 36, succ C, H2L 4J7. (514) 843-8671 or 526-1489

□ Services communautaires pour lesbiennes et gais du Centre des services sociaux Ville-Marie, 5 Werendale Park, Westmount, H3Z 1Y5 (514) 937-9581 (Joanne Stitt)

□ Travesties à Montréal, social support for transvestites, CP 153, succ Victoria, H3Z 2V5. (514) 486-4404 (Thurs and Fri only)

□ United Church Gays and Lesbians in Québec/Les Gais et Lesbiennes de l'Eglise Unie au Québec, c/o United Theological College, 3521 University St, H3A 2A9 (514) 392-6711

□ Vivre Gai(e) (AA), St Jean Anglican Church, 110 est, Ste Catherine, H2X 1Z6 (514) 733-0757.

Quebec

□ Centre homophile d'aide et de libération, 175 Prince-Édouard, G1R 4M8 (418) 523-4997

□ Groupe gai de l'Université Laval/Groupe des femmes gaies de l'Université Laval, CP 2500, Pavillon Lemieux, Cité universitaire, Ste-Foy, G1K 7P4

□ Groupe Unigai Inc CP 152, succ Haute-Ville G1R 4P3. Social and cultural activities for men and women (418) 522-2555

□ L'Heure Gai. Pavillon De Koninck, Cité Universitaire, Sainte-Foy. Radio program CKRL-FM, 89.1 MHz, Thurs 7 pm

□ Ligue Mardi-Gai, (418) 529-6973 (Jean Claude Roy)

□ Télégal, (418) 522-2555. Gay info, Mon-Fri, 7-11 pm. Recorded message other times.

Sherbrooke

□ L'Association communautaire gaie de l'Estrie, CP 1374, J1H 5L9.

NEW BRUNSWICK

Fredericton

□ Fredericton Lesbians and Gays, (506) 457-2156. Meets 2nd Wed of month.

Western NB

□ Northern Lambda Nord, Box 990, Caribou, Maine 04736 USA. Serving Western NB and Northern Maine (Madawaska/Victoria/Carlton, NB; Témiscouata, Quebec; and Aroostook, Maine). Gay phoneline: (207) 498-6556.

NOVA SCOTIA

Halifax

□ The Alternate Bookshop, 1588 Barrington St, 2nd floor. Mailing address: Box 276, Stn M, B3J 2N7. (902) 423-3830. It busy, 422-4545.

□ Gay Alliance for Equality Inc, Box 3611, Halifax South Postal Stn, B3J 3K6. (902) 429-4294.

□ Gay Artists Musicians Entertainers Society (GAMES) of Atlantic Canada, Box 3611, South Stn, B3J 3K6.

□ Gayline. (902) 429-6969, Mon-Wed, 7-9 pm, Thurs-Sat, 7-10 pm. Info, referrals and peer counselling. Operated by GAE.

□ Gay Youth Society of Halifax. For info, call Gayline or 422-4545 (Mon).

□ Lesbian Drop-In, 2nd and 4th Fri of month, 1225 Barrington St. Info: 429-4063. Music and conversation.

□ Live and Let Live Group, for gay alcoholics. Phone or write GAE.

□ Sparrow, (gay and lesbian Christians and friends), c/o Hope Cottage, 2435 Brunswick St, B3K 2Z4. Meets Sun at 8 pm, 2435 Brunswick St. Colleehouse every Sun at The Turret, 9 pm-1 am. (902) 429-7968.

□ The Turret Gay Community Centre, 1588 Barrington St. (902) 423-6814. Mailing address: Box 3611, Halifax South Postal Stn, B3J 3K6.

NEWFOUNDLAND

Provincial

□ Gay Association in Newfoundland, Box 1364, Stn C, St John's, A1C 5N5.

PUBLICATIONS

□ Action! Right to Privacy Committee, 730 Bathurst St, M5S 2R4.

□ Le Berdache, CP 36, Succ C, Montréal, PQ H2L 4J7.

(514) 843-8671.

□ The Body Politic, Box 7289, Stn A, Toronto, ON M5W 1X9. (416) 977-6320.

□ CHANB Bulletin, Box 649, Callander, ON P0H 1H0.

□ Circuit, 1-134 Carlton St, Toronto, ON M5A 2K1. 922-0878 (editorial), 964-1957 (business).

□ Communiqué, Box 990, Caribou, Maine 04736, USA.

□ FLAGMAG, Box 1556, Stn A, Fredericton, NB E3B 5G2.

□ Flagrant, Box 652, Stn E, Victoria, BC V8W 2P8. Lesbian feminist.

□ The Gay Gleaner, Box 1852, Edmonton, AB T5J 2P2.

□ Gay Information Calgary, No 317, 223 - 12 Ave, SW, Calgary, AB T2R 0G9.

□ Gay Niagara News, Box 692, Niagara Falls, ON L2E 6V5.

□ Gay Phoenix, Box 44, Stn B, Hamilton, ON L8L 7T5. (416) 639-6050.

□ GAZE, Gay/Lesbian Community Centre, Box 1662, Saskatoon, S7R 3R8.

□ GEM Journal, Box 62, Brampton, ON L6V 2K7.

□ Grassroots, Box 7508, Saskatchewan, SK S7R 4L4.

□ GO Info, Gays of Ottawa/Gais de l'Outaouais, Box 2919, Stn D, Ottawa, ON K1P 5W9.

□ Guelph Gay Equality Newsletter, Box 773, Guelph, ON N1H 6L8.

□ HALO Newsletter, 649 Colborne Street, London, ON N6A 3Z2

□ International Justice Monthly, c/o RR 4, Harrow, ON N0R 1G0.

□ Lesbian/Lesbienne, Box 70, Stn F, Toronto, ON M4Y 2L4.

□ Making Waves: An Atlantic Quarterly for Lesbians and Gay Men, Box 8953, Station A, Halifax, NS B3K 5M6

□ La Mensuelle ça s'attrape!!, a lesbian monthly. CP 771, Succ C, Montreal, PQ H2L 4L6.

□ Network Victoria, Dept 7, Box 4276, Stn A, Victoria, BC V8X 3X4. (902) 381-2225.

□ The Radical Reviewer (lesbian/feminist literary tabloid), Box 24953, Stn C, Vancouver, BC. V5T 4E3.

□ Rencontres Gais, Editions Homeoureux Enr, CP 245, Succ N, Montréal, O8 H2X 3M4.

□ Sortie, CP 232, Succ C, Montreal, PQ H2L 4K1.

□ Thompson Area Gay Group Newsletter, Box 3343, Kamloops, BC V2C 6B9.

□ Thunder Gay, c/o Box 2155, Thunder Bay, ON

□ VGCC News, Vancouver Gay Community Centre Society, Box 2259, MP0, Vancouver, BC V6B 3W2 (604) 253-1258

□ Voices. (for lesbian feminist/separatists), c/o I Andrews, RR 2, Kenora, ON P9N 3W8

□ Wilde Times, Box 2221, Winnipeg MB, R3C 3R5

Is your group listed?

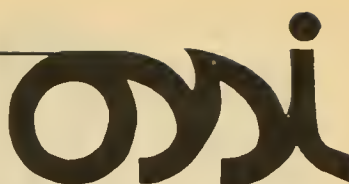
Network is TBP's listing of lesbian and gay groups throughout Canada and Quebec. It's a way of letting people in your part of the country know what's happening, and a way of getting others involved.

We'll gladly change, add or delete any information on your group — just drop us a line! Network, Box 7289, Stn A, Toronto, ON M5W 1X9

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fire island	(516) 597-6230	houston	(713) 520-9767
new orleans	(504) 525-3983	glen rosetx	(817) 897-4972
washington dc	(202) 328-0860	san francisco	(415) 861-9042



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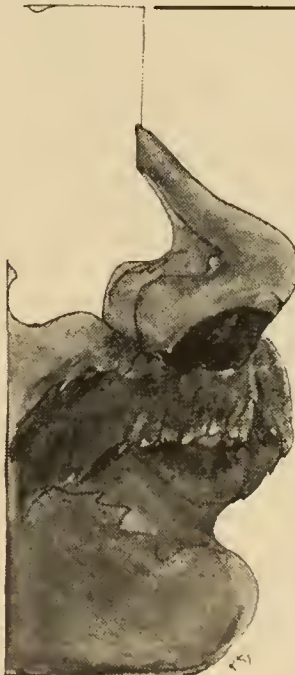
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Out in the City

TBP'S GUIDE TO WHAT'S GOING ON IN TORONTO THIS MONTH

Art Nicolas Jenkins

- **Randall-Bendinelli.** Two prominent gay male video artists from Australia will present recent work, to be followed by a discussion. Dec 6. ARC, 789 Queen St W. 368-9643.
- **Fairheart.** Photopaintings of women by Carol Gibson. Through Nov 28. Canadian Centre of Photography and Film, 596 Markham St. 536-5400.
- **Jim Shannon and CL Chen.** Drawings and watercolours of male figures. Tues-Sat, 1-6 pm, through Nov 29. Art Invesco, 548 Parliament St. 368-9037.
- **Evan Penny.** Recent sculpture. Tues-Sat, 11 am-6 pm, through Dec 1. Wynick/Tuck Gallery, 80 Spadina Ave. 364-8716.
- **Alex Liros.** Annual studio show of drawings, sculpture and reliefs, including drawings from the Doing It! conference. 12-8 pm, through Nov 28. 693a Queen St W. 368-9037.
- **Viv Carson.** Black and white character studies of women. 71 Granby St. 593-4413. By appointment only.
- **Joice M Hall.** An artist specializing in male nudes, including some based on gay male fantasies. 1-5 pm, through Dec 2. Gallery Quan, 112 Scollard St. 968-7822.

Cinema Stephen Stuckey

- **Veronika Voss.** Fassbinder's lurid exposé of a '40s German actress addicted to morphine. When Rosel Zech sings "Memories Are Made of This," it's a tiny epiphany. Complete with a truly evil lesbian "neurologist" and an astonishing array of cinematic clichés — a whiz-bang melodrama. Cumberland Four (at Avenue Rd). 964-5970.
- **Making Love.** Angst-ridden gay love triangle with Kate Jackson as monkey-in-the-



Fairheart: Carol Gibson's photopaintings of women, Canadian Centre of Photography and Film

friend, a male prostitute. If you enjoy watching people inject heroin into their jugular vein in subway washrooms, don't miss this. Dec 7, 9 pm, Kingsway (Royal York subway), 236-1411; Dec 11, 9:30 pm, Bloor Cinema (Bathurst subway), 532-6677.

□ **Revenge of the Dead.** Edward (Glen or Glenda) Wood's masterwork, about creeping zombies rising from the dead to trash the world, has never before been screened. Stars luscious ex-TV hostess Vampira, and Tor Johnson, a 400 pound Swedish wrestler — this may be the worst movie of all time. Do not miss it. Nov 27, 9:30 pm. Bloor Cinema (Bathurst subway), 532-6677.

□ **Women in Love.** Did Rex Reed really say this should be called *Women in Heat*? For shame! Much brooding about sex. Glenda Jackson's cattle dance is not to be missed. Dec 2, 9:30 pm, Bloor Cinema (Bathurst subway), 532-6677; Dec 12, 9:15 pm, Kingsway (Royal York subway), 236-1411.

TV/Radio Stephen Stuckey

- **Heather Bishop in Concert.** Recorded at the Winnipeg Folk Festival, with Lauri Conger on piano. *Simply Folk*, CBC Stereo. Dec 4, 11:05 pm.
- **Deadfall.** A two-star '68 suspense film starring Michael Caine. Cat burglar falls in love with woman married to her homosexual father — and you think *you* have problems? *Great Movies*, CITY-TV. Nov 29, 11 pm.
- **The G-Spot.** Author Beverley Whipple discusses the "Grafenberg spot," which allegedly provides a new kind of female orgasm. *You're Beautiful*, CITY-TV. Nov 26, 3 pm.
- **A Passion for Young Girls.** A radio play by Kent Thompson, about an investigation of a highly placed diplomat. *Saturday Stereo Theatre*, CBC Stereo. Dec 11, 7:05 pm.
- **Lucia di Lammermoor.** Broadcast of Donizetti's opera from the Met, about the Scottish lady torn between family and heart. Joan Sutherland is reportedly superb, even this late in her career. *Saturday Afternoon at the Opera*, CBC Stereo. Dec 4, 2 pm.

Stage Jon Kaplan

- **My Cup Ranneth Over.** By New York's Robert (Kennedy's Children) Patrick, about two female roommates, one of whom becomes a pop star overnight, and the other who wants to write for *Cosmopolitan*. Tues-Sun, 8:30 pm, through Dec 23. Pauline McGibbon Centre, 86 Lombard St. 947-0321.
- **The Ritz.** Ariel Theatre presents the Tor-

onto premiere of the farce set in New York's mythic bathhouse. Minus Rita Moreno, but it should be a hoot. Opens Dec 17. Mon-Sun, through Jan 1 (except Dec 24-26). Champagne reception New Year's eve. Alumnae Theatre, 70 Berkeley St. 364-4170.

□ **The Unseen Hand.** A Sam Shepard extravaganza in which *Bonanza* meets *Star Trek*. Tues-Sun, Dec 4-28. Toronto Free Theatre, 26 Berkeley St. 368-2856.

□ **Joggers.** World premiere of Allan Stratton's new Kafkaesque play about a young man chased by faceless pursuers to an old farmhouse that holds both comedy and horror for him — and for the audience. Tues-Sun, through Dec 19. Toronto Free Theatre, 26 Berkeley St. 368-2856.

□ **Bad Taste.** A new play by Robyn Butt, recommended for those with alternate tastes. The surrealistic post-Jungian script looks at such figures as Terry Fox and James Dean. Through Dec 5. Theatre Passe Muraille, 16 Ryerson Ave. 363-2416.

□ **The Silver Veil.** A feminist spectacle by The 1982 Theatre Company, a British troupe devoted to the collision of sexual ideologies. The play, originally in Latvian, focuses on a woman's passions. Through Dec 5. Theatre Centre, 666 King St W. 862-0659.

□ **Pelican Players Theatre Workshops.** Run by the 1982 Theatre Company, a British group in town to perform two of their own works. One workshop, "Playing Without Charm," is led by the women of the company and is open to women only. The other, "Playing With Men," is led by the men and is open to men only, both gay and straight. Registration is \$20 (\$10 for Pelican members). Send cheque to Pelican Players, 120 MacKay Ave, Toronto M6H 2N8. Info: 656-7075. Dec 4.

□ **Oliver Button is a Sissy.** The National Tap Dance Company's tale of the boy who would rather dance than play contact sports. Generally charming, with taped narration by Hermione Gingold. Dec 22-31. MacMillan Theatre (behind the planetarium). 978-3744.

□ **Christopher House Concert.** A concert of the works of Toronto Dance Theatre member Christopher House. Dec 9-11, 8 pm. TDT, 80 Winchester St. 967-1365.

□ **Cullberg Ballet.** The justly famous Swedish company. Nov 23-27, 8 pm. Ryerson Theatre, 43 Gerrard St E. 595-5088.

□ **The Little Foxes.** Hellman's story of a scheming Southern family. Nov 25-Dec 11. Alumnae Theatre, 70 Berkeley St. 364-4170.

□ **Blithe Spirit.** Noel Coward's comedy, with Brian Bedford, Carole Shelley and Tammy

Grimes. Mon-Sat, 8:30 pm, Wed and Sat, 2:30 pm. Royal Alex, 260 King St W. 593-4211. Through Dec 4.

□ **Oh! Calcutta!** Musical with a bit of nudity and even less entertainment. Mon-Thurs, 9 pm; Fri-Sat, 8 and 10:30 pm. Variety Dinner Theatre, 2335 Yonge St. 489-7777.

□ **Cabaret.** With Jan Kudelka and Tom Kneebone. Mon-Sat, 6 pm; Wed and Sat, 12 noon. Limelight Dinner Theatre, 2026 Yonge St. 482-5200.

□ **Let My People Come.** A sex musical, with some lesbian and gay material. Basin St Cabaret, 180 Queen St W. Mon-Thurs, 8 pm; Fri-Sat, 8 and 11 pm. 598-3013.

Music Andrew Zealley

□ **Carole Pope and Rough Trade: Dreaming of a Black Christmas.** If you want to be told about high school, confidentially of course, you won't want to miss this funky rock group. Hamilton Place, Hamilton. Dec 21, 8 pm. \$7.50-\$10.50. 525-5151 (Hamilton), 1-800-263-6972 (toll free 416 area). Also Dec 9-10 at Toronto's Concert Hall, 888 Yonge St. Tickets at BASS or U of T SAC.

□ **Lawrence Pitchko.** The acclaimed Canadian pianist, performing with violinist Victor Danchenko. (Mr Pitchko has long been helped in his career by Bert Sutcliffe, interviewed on p 28.) St Lawrence Town Hall, 27 Front St E. Nov 28, 8 pm. 366-7723.

□ **Liza Minnelli.** Judy and Vincent's own, with a "z," mind you. Roy Thomson Hall, 60 Simcoe St. Dec 4-7. 593-4828.

□ **Bauhaus.** England's dark and atmospheric band brings "glam-savage" to the New World. Dec 4. Larry's Hideaway, 121 Carlton St. Tickets: BASS, Record Peddler.

□ **TBA New Year's Eve Party.** Dec 31, 9 pm. Cabana Room, 460 King St W. \$5. 368-0729.

□ **Way of the West.** White "funk" from the UK — don't say that's just for white boys. Nov 30. Larry's Hideaway, 121 Carlton St. Tickets: BASS, Record Peddler.

EATING OUT

Greg Saint Louis

Gay management/gay-positive ambience

□ **Special this issue: Way Out!** Cook for yourself as this writer did, 10 km from Algonquin Park in a heated furnished cabin on a lake. Modern bath, kitchen, cross-country skiing, trails.... Contact Ontario Tourism (965-4008), then call around — innkeepers are helpful about unlisted and cheaper neighbours. \$25-125/night.

□ **Amsterdam Café.** Bargain lunches: soups, sandwiches and pastries. Daily specials, licence pending. 485 Church St, 968-3629; also Harbourfront, 235 Queen's Quay W. 689-8413 (open Sunday).

□ **Barney's.** Breakfast and lunch. JUST PLAIN GOOD. \$10 or less for 2. 385 Queen St W.

□ **Belelman's.** Pop singles bar and pricey restaurant. Fashionably cruisy, especially early Sunday. 83 Bloor St W. 960-0306.

Minnellium: comes to Roy Thomson Dec 4-7



photo: Charles Moniz

DECEMBER

1 9 8 2



"Pomegrenate Chic": a film by Nicolas Jenkins, part of "Off the Rack" at The Funnel, Dec 1

- ☐ **Calé New Orleans.** See/be seen patio packed year 'round. Beer, wine, innocuous fare. Go for the view. 618 Yonge St. 922-2439.
- ☐ **Carlevalé's.** Unaffected distinction in elegant Italian dining. 158 Avenue Rd. 922-4787.
- ☐ **Chez Loli.** Cozy, very pink. New-French meals. \$40+ for 2. 69 Yorkville Ave. 960-0894.
- ☐ **Crispins.** Gay owned, medium-priced. Stylishly subdued and a serious essay at European cuisine. \$40+ for 2. 64 Gerrard St E. 977-1919.
- ☐ **Domino's.** Eye of latter day punk maelstrom o' days, and still a passable video cabaret by night. 1 Isabella St. 968-1010.
- ☐ **Emilio's.** Fine food/sandwich bar. Vegetarian, Italian and oriental stylish dishes; quality desserts. \$20-30 for 2. 127 Queen St E. 366-3354.
- ☐ **Fare Exchange.** Small neighbourhood café. 4 Irwin Ave. 923-5924.
- ☐ **The Fat Squirrel Catering Company.** Informal, reasonably priced home-cooked meals. Burger, delicatessen and outdoor barbeque menu. 18 Eastern Ave. 368-4040. 158 King St E. 861-1155. 592 Sherbourne St. 921-3142.
- ☐ **Fenton's.** Pre-eminent temple of refection. Cheaper room downstairs. \$60-100 for 2. 2 Gloucester St. 961-8485.
- ☐ **Fiesta.** Bright, lively hyper-trend restaurant; unusual specials. 838 Yonge St. 924-1990.
- ☐ **Figaro Ristorante and Cabaret.** Italian food, LA entertainment. Mixed. 21 Yorkville Ave. 923-3263.
- ☐ **Jennie's.** Casual restaurant with light snacks, fixed-price menu. Fully licensed. 360 Queen St E (at Parliament). 861-1461.
- ☐ **Les Cavaliers.** Continental menu, daily specials. 418 Church St. 977-4702.
- ☐ **Lipstick.** Café-bar with burgers, fixed-price menu. Video diversions, pop rock. Open to 3 or 4 am. 580 Parliament St. 922-6655.
- ☐ **Major Roberts.** Neighbourhood bar upstairs, dining downstairs. Inexpensive lunches; fixed-price Sunday brunch. 124 Harbord St. 968-7000.
- ☐ **Master Chef.** Spanish goodies and jugs of sangria. \$25-40 for 2. Bloor St W at Brunswick.
- ☐ **Metropolitan.** Snappy Jetson-like space — attracts "advance guard" of fashion. Food unpredictable. Elegant bar quiet on Sunday afternoons. 667 Yonge St. 968-2571.
- ☐ **Mushrooms.** Casual basement restaurant. Business/suburban clientele changes to show-biz and gay crowd in late eve. 49 Front St E. 368-1898.
- ☐ **The Outpost (at Hotel California).** Inexpensive menu. 319 Jarvis St. 925-6215.
- ☐ **Pimblett's.** English bistro with dinner menu. 249 Gerrard St E. 929-9525.
- ☐ **Queen Mother Café.** Cosy, informal place with reasonably priced soups, salads, sandwiches and desserts. 206 Queen St W. 598-4719.
- ☐ **Raclette.** Hearty sandwiches, lively salads, fondues, raclettes, and a truly amazing by-the-glass wine list. \$15-30 for 2. 361 Queen St W. 593-0934.
- ☐ **The Rivoli.** Popular soup, sandwich and dessert spot with Laotian specialties. Cabaret performance space in back room. 334 Queen St W. 596-1908.
- ☐ **Le Select Bistro.** Parisian fare, cheap specials and vins du jour. Jazz/blues tapes and smart service. \$15-30 for 2. 328 Queen St W. 596-6405.
- ☐ **Together.** Continental menu, specials Sunday; alyoucaneat for \$6. 457 Church St. 923-3469.

NIGHTLIFE

Bars

- ☐ **The Albany Tavern.** 158 King St E. 861-1155. Lounge, beverage room, dance floor with DJ, patio. Popular Sunday tea-dances.
- ☐ **The Barn.** 83 Granby St. 977-4702. Casual stand-up bar and disco.
- ☐ **Boots (at the Selby).** 592 Sherbourne St. 921-3142. Dance floor, lounge, casual dining room.
- ☐ **Buddy's Backroom Bar.** 370 Church St. 977-9955. Chatty, casual stand-up bar.
- ☐ **Bud's (at Hotel Selby).** 592 Sherbourne St. 921-1035. Video, pool, dance floor. Strip contests Thurs nights.
- ☐ **Cameo Club.** 95 Trinity St. 368-2824. Licensed private dance club for women. Fri and Sat only.
- ☐ **Dudes.** 10 Breadalbane St (laneway behind Parkside Tavern). 923-6136. Stand-up and after-hours bar and restaurant.
- ☐ **Katrina's.** 5 St Joseph St. 961-4740. Stand-up bar with dance floor. Open Fri and Sat to 4 am. Cover charge on weekends. Dining lounge.
- ☐ **Les Cavaliers.** 418 Church St. 977-4702. Piano sing-along bar, very chatty.
- ☐ **The Outpost (at Hotel California).** 319 Jarvis St (side entrance). 925-6215. Leather and denim crowd, esp weekends. Dining room, pool room.
- ☐ **Parkside Tavern.** 530 Yonge St. 922-3844. Bar, dining room and men's beverage room.
- ☐ **The Quest.** 665 Yonge St. 964-8641. Bar, dining room and upstairs disco.
- ☐ **The Rendezvous.** 18 Eastern Ave. 368-4040. A brand new women's bar (formerly the male leather 18 East). A stone's throw from Cameo Club.
- ☐ **St Charles Tavern.** 488 Yonge St. 925-5517. City's landmark straight-owned gay bar.
- ☐ **Together.** 457 Church St. 923-3469. Bar, dining room. Comfortable space for women.

Baths

- ☐ **The Backdoor Gym and Sauna.** 12 1/2 Elm St (laneway west of Yonge St 2 blocks south of Gerrard St). 977-5997. 24 hours.
- ☐ **The Barracks.** 56 Widmer St. 593-0499. Leather and denim. 6 pm to 4 am during week; 24 hours on weekends.
- ☐ **The Club.** 231 Mutual St. 977-4629. 24 hours.
- ☐ **The Roman's Health and Recreation Spa.** 742 Bay St. 598-2110. 24 hours.

Accommodation

- ☐ **Catnaps Guesthouse.** 246 Sherbourne St. 968-2323. Fifteen rooms, TV lounge, pool table and game room, laundry and kitchen facilities, sundeck. One or two people: \$20
- ☐ **18 East Hotel.** 18 Eastern Ave. 368-4040. Renovated older hotel with bar and dining room 22 rooms, TV lounge. One or two people: \$20
- ☐ **Hotel California.** 319 Jarvis St. 925-6215. Renovated. 47 rooms, private washrooms,

lounge. Bar and dining room. \$35 single, special weekend rates.

☐ **The Selby Hotel.** 592 Sherbourne St. 921-3142. Victorian-style hotel; bar, dining room. 72 rooms, private baths. No house-keeping. One person: \$23.50; two people: \$29.50.

Discos

☐ **Charly's.** 488 Yonge St, upstairs. 925-5517. Men only. Fri and Sat, 10 pm to 3:30 am.

- ☐ **Manatee.** 11A St Joseph St. 922-1898. Men only. Fri, Sat and Sun.
- ☐ **Stages.** 530 Yonge St. 928-0492. Mixed. Fri and Sat 12 to 5 am, Sun 10:30 pm-4 am.
- ☐ **Twilight Zone.** 185 Richmond St W. 977-3347. New wave, mixed.

COMMUNITY

- ☐ **Toronto Gay Community Council.** 730 Bathurst St. M5S 2R4. Umbrella organization of Toronto lesbian and gay groups. Forum for sharing information and discussing political strategies.
- ☐ **Toronto Lesbian Network.** Monthly meeting for informal exchange of info. Info: Debbie at 964-7477.
- ☐ **Bridges.** Drawer D062, c/o TBP. Box 7289, Stn A, M5W 1X9. Michael Riordon (922-0735). Group connecting lesbian, gay and third world liberation struggles.
- ☐ **Chutzpah.** 730 Bathurst St. M5S 2R4. 782-3942. Group for Jewish gay men and lesbians and friends
- ☐ **Coalition for Gay Rights in Ontario (CGRO).** Box 822, Stn A, M5W 1G3. 533-6824. Toronto office: 730 Bathurst St. M5S 2R4

Social/political action

- ☐ **Committee to Defend John Damien.** Box 608, Stn K, M4P 2H1. 925-6729
- ☐ **Foundation for the Advancement of Canadian Transsexuals (FACT).** — Toronto. 519 Church St Community Centre, M4Y 2C9
- ☐ **Gay Alliance at York.** c/o CYSF, 105 Central Sq. York University. 4700 Keele St, Downsview, ON M3J 1P3. 667-2515.
- ☐ **Gay Asians of Toronto.** Drawer R999, c/o The Body Politic. Box 7289, Stn A, M5W 1X9
- ☐ **Gay Community Appeal of Toronto.** Box 2212, Stn P, M5S 2T2. 869-3036. Fund-raising organization for gay and lesbian community projects
- ☐ **Gay Community Dance Committee (GCDC).** 730 Bathurst St. M5S 2R4. Organizes community fund-raising dances.
- ☐ **Gay Fathers of Toronto.** Box 187, Stn F, M4Y 2L5. 967-0430 or 967-4203.
- ☐ **Gay Liberation Against the Right Everywhere (GLARE).** Box 793 Stn O, M4T 2N7
- ☐ **Gay SIG.** Drawer C622, c/o The Body Politic, Box 7289, Stn A, M5W 1X9. Group of gay members of MENSA in Canada.
- ☐ **Gay Self-Defence Group.** Box 793, Stn O, M4T 2N7. 423-4803. Organizes courses in self-defence in and outside of Toronto.
- ☐ **Gays and Lesbians at University of Toronto (GLAUT).** c/o SAC Office, 12 Hart House Circle, University of Toronto, M5S 1A1. 978-4911. Fall term begins.
- ☐ **GEM Gay Community Outreach.** Box 62, Brampton, ON L6V 2K7. Peel Region (Brampton-Mississauga) group for gays and lesbians. Gayline West. 453-6600
- ☐ **Glad Day Defence Fund.** 648A Yonge St. M4Y 2A6. 961-4161. Legal fund for Kevin Orr, asst manager charged after April 21 police raid on bookstore. Cheques payable to Hamburg/Trollope trust for Glad Day Defence Fund.
- ☐ **Lesbian and Gay Academic Society.** Box 187, Stn F, M4Y 2L5. 921-5317 (Conrad) or 924-6474 (Alexandra)
- ☐ **Lesbian and Gay History Group of Toronto.** Box 639, Stn A, M5W 1G2. 961-7338
- ☐ **Lesbian and Gay Pride Day Committee.** Box 793, Stn O, M4T 2N7. Organizes end of June celebration.
- ☐ **Lesbian and Gay Youth Toronto.** 730 Bathurst St. M5S 2R4. 533-2867. Phone counselling: Mon, Wed, Fri, Sat 7 pm-10:30 pm.
- ☐ **Lesbian Mothers' Defence Fund.** Box 38, Stn E, M6H 4E1. 465-6822.
- ☐ **Lesbian Speakers Bureau.** Box 6597, Stn A, M5W 1X4. Info: Michelle at 789-4541 or Debbie at 964-7477. Speakers for myth-shattering seminars and workshops about lesbians.
- ☐ **Lesbians Against the Right (LAR).** Box 6579, Stn A, M5W 1X4. Lesbian-feminist political action group
- ☐ **New Democratic Party Gay Caucus.** Box 792, Stn F, M4Y 2N7. 964-1049

continued on page 24

"But I just wanna dance!" William Orlowski in title role of "Oliver Button is a Sissy," Dec 22



Out in the City

PULL-OUT AND PUT-UP CALENDAR OF EVENTS IN TORONTO

Body Politic

WEDNESDAY
NOVEMBER 24
TO
FRIDAY
DECEMBER 31

Wed/Nov 24

- ☐ **Judy Garland Memorial League Bar Night at The Albany.** A send-off for the League, departing for Milwaukee's Hit '82 the next day.
- ☐ **Planning a Gay Vacation.** Sponsored by Chutzpah, including a film presentation on South America. 519 Church St Community Centre, 7:30 pm. Info: 782-3942.
- ☐ **Toronto Gay Community Council.** Community forum for sharing information and debating important issues. 519 Church St, 7:30 pm. Info: 923-GAYS. Messages may be left at CGRO, 533-6824.

Thurs/Nov 25

- ☐ **Gays in Health Care.** Annual general meeting: annual report, election of officers. 519 Church St, 8:30 pm.
- ☐ **Sex and Laughter at Innis Town Hall.** Humorous, thought-provoking entertainment conceived as the highlight of Sexuality Awareness Week at U of T. St George St at Sussex Ave, 7:30 pm. Info: 978-3977.
- ☐ **The Little Foxes.** See *Stage*.

Fri/Nov 26

- ☐ **TAG Friday Night Group.** Evening of discussion for lesbians and gay men. 519 Church St Community Centre, 8 pm. Coming out group, open discussion group, women's only group and special topic group meet simultaneously. Info: 964-6600.
- ☐ **Gays and Lesbians at U of T.** Tour of *TBP* and the Canadian Gay Archives. Meet at International Student Centre, 33 St George St, 7 pm.

Sat/Nov 27

- ☐ **Revenge of the Dead.** See *Cinema*.

Sun/Nov 28

- ☐ **Chutzpah Sunday Brunch.** Members and friends meeting at Mushrooms, 49 Front St E at 1 pm. Reserve (782-3942) by Friday.
- ☐ **Lawrence Pitchko.** See *Music*.

Mon/Nov 29

- ☐ **Chutzpah.** Meet at 6:45 pm in front of Bloor St Cinema for screening of *Holocaust*. Also Nov 30.
- ☐ **Deadfall.** See *TV/Radio*.

Tues/Nov 30

- ☐ **Integrity (Gay Anglicans).** Eucharist (diocesan prayer book rite). Celebrant Rev David Neelands. Rap group topic: "Let's Talk About Integrity." See *Tuesdays*.
- ☐ **Toronto Lesbian Network.** Meeting for informal exchange of info. Call Debbie at 964-7477.
- ☐ **Way of the West.** See *Music*.

Wed/Dec 1

- ☐ **Chutzpah.** Social committee meeting, 8 pm. Info: Alan at 782-3942.
- ☐ **Lutherans Concerned.** Houseblessing vespers/dinner at a member's new apartment. 5:30 pm. Info: David or James at 463-7354.
- ☐ **Off the Rack.** See *Cinema*.

Thurs/Dec 2

- ☐ **Christmas Amateur Show at The Albany.** Talent night with cash prizes. To enter, call 861-1155 by Nov 28.
- ☐ **Chutzpah.** Finance Committee meeting, 8 pm. Info: Alan at 782-3942.
- ☐ **Gay Fathers of Toronto.** Open discussion, 8 pm. Info: 967-0430 or 967-4203.
- ☐ **Women in Love.** See *Cinema*.

Trouble with the Police?

Phone 960-6318. 24-hour hotline. Confidentiality guaranteed. Citizens' Independent Review of Police Activities (CIRPA). Call us first!



Surreal yet so real: "Janet," four-foot polyester resin sculpture by Evan Penny, through Dec 1

Fri/Dec 3

- ☐ **Gays and Lesbians at U of T Xmas Coffee House.** Santa Claus, carols, mistletoe and eggnog. International Students Centre, 33 St George St, 8:30 pm.

Sat/Dec 4

- ☐ **It's-Not-Winter-Yet! Dance.** Benefit for Lesbian Mothers' Defence Fund at 519 Church St Community Centre, 9 pm-1 am. Cash bar, free buffet. Tickets \$5 advance (Glad Day Bookstore, Toronto Women's Bookstore), \$6 at door. Organizers will help cover babysitting costs. All women welcome.
- ☐ **Pelican Theatre Workshops.** See *Stage*.
- ☐ **Heather Bishop.** See *TV/Radio*.
- ☐ **Liza Minelli.** See *Music*.
- ☐ **Bauhaus.** See *Music*.
- ☐ **Lucia di Lammermoor.** See *TV/Radio*.

Sun/Dec 5

- ☐ **Lesbian Mothers' Defence Fund.** Potluck brunch, 1-4 pm. Share food, friendship and thoughts on raising children. Info: 465-6822.
- ☐ **Chutzpah.** Constitution Committee Meeting, 8 pm. Info: Noel at 782-3942.
- ☐ **Mr Upstate New York Pageant '83.** \$500 first prize. 9 pm. Triangle Theatre, 155 Liberty Pole Way (next to Jim's Bar), Rochester, NY. Info: (716) 232-4692 or 325-6930.

Mon/Dec 6

- ☐ **Chutzpah.** Newsletter committee meeting, 8 pm. Info: David at 782-3942.
- ☐ **Randall-Bendinelli.** See *Art*.
- ☐ **Personal Best.** See *Cinema*.

Tues/Dec 7

- ☐ **Integrity Eucharist.** Rev Robert Black. Guest preacher: Kevin Flynn. Gay Community Appeal presentation. See *Tuesdays*.

Wed/Dec 8

- ☐ **Gay Collective for Disarmament.** Meeting for training and planning for future non-

- violent action. Info: 923-GAYS.
- ☐ **Coming Out Jewish.** Chutzpah discussion group. 519 Church St Community Centre, 8 pm.
- ☐ **Out & Out Cross-Country Skiing Orientation Night.** Pick up pointers and meet fellow skiers. Central location in a member's home, 8 pm. Coordinator: Hank. Call 964-0366 or club phone, 927-0970.
- ☐ **Making Love.** See *Cinema*.

"...In Living Colour": male nude fantasies





"Kouros de bois": eight-foot wooden sculpture by Alex Liros ("kouros" is Greek for "boy")

Thurs/Dec 9

□ **Christmas Party.** Joint celebration by Lesbian and Gay Academic Society and Gays and Lesbians at U of T. Cash bar. UC Union, 79 St George St, 7 pm.

Fri/Dec 10

□ **FACT Christmas Party.** All transsexuals and transvestites welcome! 519 Church St Community Centre, 7:30 pm.

Sat/Dec 11

□ **Winter Fantasies.** Another double delight from the Gay Community Dance Committee, sure to get your feet roasting. Upstairs, disco wizards Allen Young and Wally MacDonald play the latest and greatest in disco (before and after 1 am respectively), while downstairs, Ilona Laney plays oldies but goodies, new wave and women's music. Proceeds to 25 community groups. Tickets \$7, available at Toronto Women's Bookstore (40¢ surcharge) and Glad Day Bookstore. 400 tickets will be held for sale at the door. The Concert Hall, 888 Yonge St, 9 pm-5 am.

□ **A Passion for Young Girls.** See *TV/Radio*.

Sun/Dec 12

□ **Toys for Tots at The Albany.** Sponsored by Spearhead; a complimentary drink for every (unwrapped) toy.

□ **Chanukkah party.** Sponsored by Chutzpah, 2 pm at Henry and Murray's. Bring food and drink. Info: 782-3942.

□ **Dignity.** Worship and talk on aggression by a doctor in Dignity. See *Sundays*.

□ **Women in Love.** See *Cinema*.

Tues/Dec 14

□ **Chutzpah Steering Committee Meeting.** 8 pm at Joel's. Info: 782-3942.

□ **Toronto Lesbian Network.** Meeting for informal exchange of info. Call Debbie at 964-7477.

□ **Integrity Eucharist.** Diocesan rite with Father Gatt. Program: Special Ministry of Diocese of Toronto. See *Tuesdays*.

Wed/Dec 15

□ **American Uniform Association Bar Night at The Outpost.**

Thurs/Dec 16

□ **Right to Privacy Committee General Meeting.** Specialists in criminology will

SEND ALL INFORMATION TO
OUT IN THE CITY, THE BODY POLITIC,
BOX 7289, STN A, TORONTO M5W 1X9
DEADLINE FOR THE JAN/FEB ISSUE:
WEDNESDAY, DECEMBER 8
FOR MORE UP-TO-DATE INFO, CALL
923-GAYS

discuss Metro police and methods of policing, to be followed by a panel discussion. 519 Church St Community Centre, 8 pm.

Fri/Dec 17

□ **Gay Fathers of Toronto Potluck Supper/Christmas Party.** 6:30 pm. Info: 967-4203.

□ **The Ritz.** See *Stage*.

Sat/Dec 18

□ **Out & Out Annual Christmas Party.** Carols, mistletoe, edibles and good cheer, in a member's home at 8 pm. \$6, BYOB. Members and guests only; members will be notified of details. Info: 927-0970.

Sun/Dec 19

□ **O Cum All Ye Faithful!** Make merry with the Sisters of Perpetual Indulgence as they observe the winter solstice. A day of revels and ritual beginning with skating at 2 pm at Ryerson's Lake Devo (Victoria & Gould), followed by fortifying refreshments at The Ram's Corral, on campus.

□ **MCC Worship Service.** With special Christmas music. 730 Bathurst St, 7:30 pm.

□ **Dignity Christmas Mass.** See *Sundays*.

Tues/Dec 21

□ **Chutzpah General Meeting.** 519 Church St Community Centre, 7:30 pm.

□ **Integrity/Lutherans Concerned Service of Lessons and Carols.** Joint service, with Christmas party to follow. See *Tuesdays*.

□ **Carole Pope and Rough Trade.** See *Music*.

Wed/Dec 22

□ **Oliver Button is a Sissy.** See *Stage*.

Thurs/Dec 23

□ **Rocky Horror Christmas at The Albany.** Sponsored by Cabbagetown Group Softball League. Advance tickets at bar.

Fri/Dec 24

□ **Special Brunch and Dinner at The Outpost.** Open till 10 pm.

□ **MCC Annual Christmas Eve Service.** 730 Bathurst St, 11 pm to midnight.

Sat/Dec 25

□ **Special Christmas Dinner and Sing-along at The Outpost.** From 4 pm to closing.

□ **Chutzpah's "Sort-of-Christmas Party."** Bring wine or cheese to Joel's at 8 pm. Info: 782-3942.

Sun/Dec 26

□ **Boxing Day Party & Buffet at The Outpost.** Opens at noon.

□ **Chutzpah Monthly Brunch.** 1 pm. Call 782-3942 for this month's location.

□ **MCC Anglo-Catholic Worship.** See *Sundays*.

Tues/Dec 28

□ **Integrity Eucharist.** Rite for Holy Innocents Day, with Father Lee. See *Tuesdays*.

Fri/Dec 31

□ **New Year's Eve Party at The Outpost.** Buffet, champagne and prizes. No cover.

□ **MCC New Year's Eve Dance.** Cash bar and buffet. 730 Bathurst St, 9 pm-1 am.

□ **TBA New Year's Eve Party.** See *Music*.

Phone counselling lines

□ **Gaycare Toronto:** 368-8696. Seven days a week, 7-11 pm.

□ **Lesbian Phoneline:** 960-3249. Tues 7:30-10:30 pm.

□ **Lesbian and Gay Youth Toronto:** 533-2867. Mon, Wed, Fri, Sat, 7-10:30 pm.

□ **Spouses of Gays:** 967-0597. Wed and Thurs 6:30-8:30 pm.

□ **Toronto Area Gays (TAG):** 964-6600. Mon-Sat 7-10:30 pm. Counselling and info

MONDAYS

□ **The Women's Group.** Collectively run support and consciousness-raising group for lesbians. 519 Church St, 8-10 pm. Contact Rachel (926-0527).

□ **Judy Garland Memorial Bowling League.** 9 pm. For info, ask at Buddies, Dudes, Boots or the Albany.

□ **Overeaters Anonymous.** For gays and lesbians. 8 pm, 730 Bathurst St.

□ **Lesbian/Lesbienne: the National Lesbian Newsletter.** Meetings at 7:30 pm. Contact Kerry for more info: 367-0589. All lesbians welcome.

□ **Ryerson Lesbian and Gay Men.** Meetings at 5 pm. Info on location: Ryerson Gayline, 593-4030.

TUESDAYS

□ **Lesbians Against the Right.** 7:30 pm. Location: 964-7477. Dec 7 and 21.

□ **Integrity (Gay Anglicans).** Church of the Redeemer, Avenue Rd at Bloor. 8 pm.

□ **Lesbian and Gay Youth Toronto.** 7:30 pm. 519 Church St.

WEDNESDAYS

□ **Metropolitan Community Church.** Midweek services. 730 Bathurst St. Wheelchair accessible, amplified for the hearing-impaired.

□ **No-Name Café.** For people who want an alternative to the bar scene. A place to relax, with coffee, tea and conversation. 519 Church St, 8-10 pm.

□ **Toronto Addicted Women's Self-Help Network.** Self-help group for women addicted to alcohol and other drugs. Central Neighbourhood House. 349 Ontario St, 7 pm. Info: 961-7319.

□ **International Women's Day Committee.** 7:30 pm. Info: 789-4541.

THURSDAYS

□ **Canadian Gay Archives.** Open for research and tours, 7-10 pm. 24 Duncan St, fifth floor. Info: 977-6320.

□ **Gay Alliance at York.** Ross Bldg, faculty lounge (S-869).

□ **Married Lesbians.** Weekly support discussion group, sponsored by Spouses of Gays. 1:30 pm, 206 St Clair Ave W. Info: 967-0597.

□ **TAG Coming Out Group.** Weekly meeting in private home. Supportive atmosphere for people coming to terms with their sexuality. 8 pm. Info: 964-6600.

□ **Judy Garland Memorial Bowling League.** 9:30 pm. Info: ask at Buddies, Dudes, Boots or the Albany.

□ **Women Against Violence Against Women (WAVAW).** 519 Church St, 7:30 pm. Dec 16.

WEEKENDS

Fridays

□ **Gays and Lesbians at the University of Toronto (GLAUT).** International Student Centre, 33 St George St, 7:30 pm.

□ **Riverdale Volleyball League.** For info, ask at the gay-owned bars.

Saturdays

□ **Gay Asians of Toronto.** 519 Church St, 2 pm. Dec 11.

□ **Lesbian and Gay Youth Toronto.** Informal coming out group, 2-5 pm, 519 Church St.

Sundays

□ **Dignity/Toronto.** Worship followed by discussion meeting. Our Lady of Lourdes Church, Sherbourne St, 4 pm. Info: 960-3997.

□ **Metropolitan Community Church.** Regular Sunday services. Singspiration at 7:10, worship at 7:30 and fellowship following. 730 Bathurst St. Wheelchair accessible, amplified for the hearing-impaired.

□ **Alcoholics Anonymous.** High Noon Gay/Lesbian Group. 12 noon, 730 Bathurst St. Speaker. Open to all.

ice M Hall, through Dec 2nd at Gallery Quan



continued from page 21

- NOVA. Box 5794 Stn A M5W 1P2 921-1938 A collective concerned with theory and practice of non-violent direct action
- Parents and Friends of Lesbians and Gays Toronto. 52 Roxaline St. Weston ON M9T 2Y9 Info: Pauline Martin at 244-2105
- Parents of Gays Mississauga. c/o 3323 Kings Mastings Cres. Mississauga L5L 1G5 828-7378.
- Potluck Suppers. Box 6771, Stn A, M5W 1X5 368-2128 Lesbian social group
- Right to Privacy Committee (RTPC). 730 Bathurst St, M5S 2R4 Defence committee for gays arrested under bawdyhouse laws Cheques or charges payable to: Harriet Sachs in trust for RTPC Info: 961-8046 or 368-4392
- Rosemary's Women's Group. 519 Church St Community Centre Info: Rachel 926-0527 Collectively run support and consciousness-raising group for lesbians
- Ryerson Lesbians and Gay Men. c/o SURPI, Ryerson Polytechnical Institute, Jorgensen Hall, 380 Victoria St M5B 1W7 593-4030 Office: Rm A374 Jorgensen Hall
- Spouses of Gays. c/o Caryn Miller 260 Carlton St, M5A 2L3 Phone: 967-0597 Wed, Thurs 6:30-8:30 pm
- Toronto Gay Patrol. Self-governing group of lesbians and gay men patrolling downtown core of city Info: Rob 924-4239 or Paul 928-3325
- Toronto Rainbow Alliance of the Deaf. Box 671, Stn F, M4Y 2N6

MUSIC

Angry young women

Mama Quilla II. Lorraine Segato, vocals, guitar; Linda Robitaille, saxophone; Susan Sturman, guitar; Jacqui Snedker, bass; Lauri Conger, keyboards; Billy Bryans, drums. Tupperwaros Records, 1982. \$4.95.

Those of us who feared every time we went to a Mama Quilla II farewell gig that we might never hear them again need fear no more. Mama Quilla II has been able to capture on record what they were well known and loved for doing on stage: gutsy sensuous political commentary neatly blended into funk rock.

Their commentary begins with the well chosen cover design by Susan Sturman (and you thought tupperware was just for leftover tuna fish...). Turning a nice gathering of "normal young things" into an event well attended by promising corrupters of society, the cover provides the perfect backdrop to Mama Quilla's music itself; while we sit back and listen to the album, that image returns and works through all the songs on two different levels. On the one hand, the you's and I's of the world, the once "normal young things" are now, with the help of the Ku Klux Klan (the title of the record's first song) seen as the fundamental corrupters of society, the indecent ones.

...Women chained to kitchen, kids and church
to cater to the Master Race
Boy scouts trained to kill
Klan enemies like Jews and gays
Bigots are not hidden by their sheets
They're hidden by complacency
Til they whip us off the streets
in the name of "decency"

And yet on the other hand, Mama Quilla seems to be saying that the '80s are just one big plastic tupperware party and that our attendance at it is scandalous, refreshing, and angry. Lorraine Segato, with her powerfully thick and steamy voice, puts it like this in *Angry Young Woman*:

Walkin with my girlfriend
when it's dark outside
Motorbiker whistles
"Hey, you wanna ride?"
He don't understand
When I say "no" it's "no"
Finally we scuffle
Told him where to go
'Cause I'm an...

Angry young woman
I've been around
Angry young woman
Bust up this town
Angry young woman
They call me a dyke
Don't know much about it
I just know what I like

While the three songs are quality pieces, there is one major drawback:

Health/social services

- After You're Out. Weekly groups for gay men meeting for 10 weeks to discuss personal goals, problems, topics of interest. Organized by TAG. Info: 964-6600
- A Way Out. 530-GAYS 24-hour recorded messages for young lesbians and gays. Four to five minutes of supportive info on dealing with parent, friends, tears and coming out problems. Drawer C614, c/o TBP, Box 7289, Stn A, M5W 1X9.
- Alcoholics Anonymous. Lesbian/gay fellowships 964-3962
- Gaycare Toronto. Phone: 368-8696 from 7-11 pm seven days a week. Free face-to-face drop-in counselling service in the downtown area. Drop-in Thurs 7-10 pm. 519 Church St Community Centre Group sessions
- Gay Counselling Centre of Toronto. 105 Carlton St, 3rd floor, M5B 1M2 977-2153. Tues, Wed, Thurs, 6:30-9:30 pm. Professional counselling for lesbians and gay men. Call for appt or drop in. Lesbian volunteers needed for peer counsellors
- Gay Men's Discussion Groups. Sponsored by U of T Sex Ed Centre 978-3977
- Hassle-Free Clinic — Men. 556 Church St, 2nd floor, 922-0603. VD info, testing and treatment. Hours: Mon, Wed, 4-9 pm, Tues, Thurs, 10 am-3 pm, Fri, 4-7 pm, Sat, 11 am-4 pm. Call ahead. VD testing at baths. Roman's, Fri from 9 pm, The Backdoor, every second Tues from 9 pm, The Club, every second Wed from 9 pm

- Lesbian PhoneLine. Box 70, Stn F, M4Y 2L4 960-3249. Tues 7:30-10:30 pm. Recorded message other times. Speakers available
- Sex Ed Centre. Devonshire and Bloor Sts, behind Admissions Bldg 978-3977. Sex counselling for U of T campus. Gay counsellors every Tues, 10 am-9 pm
- Toronto Area Gays (TAG). Box 6706, Stn A, M5W 1X5 964-6600. Free peer counselling and info for lesbians and gay men. Discussion groups, women's groups and coming out groups. Call Mon-Sat, 7 pm-10:30 pm.
- Tri-Aid Charitable Foundation. 8 Irwin Ave, M4Y 1K9. Gay youth counselling and street work

Religious

- Chutzpah. See Social/political action listings
- Dignity/Toronto. Box 249, Stn E, M6H 4E2 960-3997. Group for gay and lesbian Catholics and friends.
- Integrity/Toronto. Box 873, Stn F, M4Y 2N9. Pastoral ministry for gay and lesbian Anglicans and friends. 487-7406. Chaplains available for pastoral counselling through this number.
- Lutherans Concerned. c/o Edward Schlauch, 980 Broadview Ave, Apt 2309, M4K 3Y1. Support and fellowship for gay and lesbian Lutherans and their friends.
- Metropolitan Community Church. 730 Bathurst St, M5S 2R4 532-2333. Christian church with special ministry to gay community



Rock 'n' roles: are the '80s just one big plastic tupperware party? And are you and I invited?

there aren't any others. In fact the whole EP is over in about twelve minutes, just long enough to have the rhythm of the congos and drums identify with and increase the throbbing in our veins. It's wonderful foreplay, a bit of a tease — but when do we get it all? Or at least a bigger dose.

Sue Golding

Queen Street fest

Recorded Live. Production and direction: Michael Korican, Andrew C Rowsome and Almerinda Travassos. Tidal Wave Productions, 1982. 16mm, 87 mins.

A video pirate is someone who sells bootleg videotapes under the table to greedy collectors, depriving legitimate copyright-holders (and artists) of their rightful profits. *Recorded Live* is a new film which only pretends to be about this rather dull problem — it is really all about the thrilling world of Toronto's very own Queen Street West! Dressed up in cheap but fab '60s wigs and funky '50s gear, the film takes us from the Cabana Room (hangout for the arty crowd) all the way to the Zenith Donuts House (hangout for the wino crowd). Robin (Natalia Kuzmyn), a chic Queen Street layabout, sells illegal videotapes of a rock band to various freaked-out weirdos, such as a brain-damaged consumer advocate doing washing at a laundromat, and an overemotional woman

so enamoured of her videotape that she nearly eats it. We also get a brief harangue from Gertrude Stein vegging out in the donut shop.

Local musical groups Mama Quilla II, TBA and Hamburger Patti and the Helpers are prominently featured and each perform several numbers contributing to the film's authentically Torontonion ambience. Flaunting their ultra-mod hairdos, these denizens of the city's rock scene ably display their musical prowess, though the sound quality in the film was at best patchy. One had to strain to catch the dialogue and lyrics.

This is not a film for those who hate avant-garde or arty cinema; fans of these three groups, however, and of tackiness in general are sure to appreciate it.

Stephen Stuckey

A danceable disc

Love Across the Nation by TBA. Fringe Records, 1982. \$1.99.

Upbeat and cleanly produced, this first single by Toronto's new-wave pop band TBA is aimed directly at the AM charts. With a full boppy sound, only the treacheries of the record distribution and broadcasting industries stand in the way. The clever and accessible lyrics of both the title song and *Treat Me Like That* evoke Euro-beat sensations. And you can dance to it.

Stephen MacDonald

- The Sisters of Perpetual Indulgence. Drawer DPL, c/o TBP, Box 7289, Stn A, M5W 1X9.
- Spirit (Salvation Army). 730 Bathurst St, M5S 2R4 743-8948 or 482-1817. Support group for gay and lesbian Salvationists and friends
- Toronto Organization of United Church Homosexuals (TOUCH). Box 626, Stn Q, M4T 1L0.

Professional

- After You're Out. Weekly groups for gay men meeting for 10 weeks to discuss personal goals, problems, topics of interest. Organized by TAG. Info: 964-6600.
- Association of Gay Social Workers. Box 182, Stn O, M4A 2N3. Social work students welcome
- Gays in Health Care. Box 7806, Stn A, M5W 1X7 920-1882. Includes nurses, physicians, medical students and psychologists
- Toronto Lambda Business Council. Box 513, Adelaide St Stn, M5C 2J6.

Sports

- Cabbagetown Group Softball League (CGSL). Box 42, Stn L, M6E 4Y4
- Front Runners Toronto. Box 8, Adelaide St Stn, M5C 2H8. Gay men and women's running club.
- Gay Amateur Sport Association. 407-100 Gloucester St, M4Y 1M1 921-2647. Team sports.
- Judy Garland Memorial Bowling League. Info: bulletin boards in Buddy's, 18 East, Dudes, The Barn or Boots. Sept-May season.
- Out and Out Club. Box 331, Stn F, M4Y 2L7. Club phone 927-0970. Outdoor activities for gay people. Include phone number with enquiry.
- Riverdale Volleyball League. Sept-April season. Info at Dudes, Buddy's, Albany Tavern and 18 East.

Publications/information

- Action! Irregular publication of Right to Privacy Committee, 730 Bathurst St, M5S 2R4 924-4523.
- The Body Politic. Box 7289, Stn A, M5W 1X9 977-6320. Monthly.
- Canadian Gay Archives. Box 639, Stn A, M5W 1G2 977-6320.
- Circuit. 1-134 Carlton St, M5A 2K1 922-0878 (editorial) or 964-1957 (business). Toronto's magazine of eros and entertainment. Free distribution or by subscription
- Gay Community Calendar. Call 923-GAYS. Box 8, Adelaide St Stn, M5C 2H8. Twenty-four-hour recorded message of weekly events in Toronto's gay community. To get information listed call 656-0372 between 7-10 pm Mondays.
- Gayline West. 453-GGCD. Community info for Mississauga and parts west of Metro.
- Glad Day Bookshop. 648A Yonge St, 2nd floor, M5Y 2A6 961-4161. Mon 10-8; Tue-Wed 10-6; Thurs-Fri 10-9; Sat 10-6.
- Grapevine. Box 38, Stn E, M6H 4E1. Lesbian Mothers' Defence Fund newsletter.
- Integrity/Toronto Newsletter. Box 873, Stn F, M4Y 2N9 534-7284. Bimonthly publication of gay Anglican movement

Women's resources

The following is a select list of women's services in Toronto of particular interest to lesbians.

- Broadside. Box 494, Stn P, M5S 2T1 598-3513. Monthly feminist newspaper. Substantial contributions by lesbians.
- Fireweed. Box 279, Stn B, M5T 2W2 977-8681. Feminist quarterly of politics and the arts. Special lesbian theme issue just published.
- Hassie-Free Clinic — Women. 556 Church St, second floor, M4Y 2E3 922-0566. Free medical clinic. Birth control and gynecological info. VD and pregnancy testing, abortion counselling and referrals. Hours: Mon, Wed, Fri, 10 am-3 pm; Tues, Thur, 4 pm-9 pm. Call ahead
- International Women's Day Committee. Box 70, Stn F, M4Y 2L4 789-4541. Independent socialist feminist organization with many lesbian members.
- Jessie's Centre for Teenage Women. 154 Bathurst St, M5V 2R3 365-1888. Multi-service agency for teenage women. Lesbian-positive
- Macphail House. 389 Church St, M5B 2A1 977-1037. Long-term YWCA residence for women 16-25. Shared co-op apartments
- Nellie's Hostel for Women. 275A Broadview Ave, M4M 2G8 461-1084. Temporary hostel for women 16 and over, including mothers with children.
- Rape Crisis Centre. Box 6597, Stn A, M5W 1X4. Crisis line. 964-8080. Business line. 964-7477. Counselling and info. Self-defence courses.
- Sound Women. Ryerson women's radio show collective, featuring lesbian and feminist music, interviews and public service announcements. Sundays 11 am-noon, CKLN (102.9) FM (via Rogers cable). To place announcements, call Shelley at 463-4721
- Stop 86. 86 Madison Ave, M5R 2S4 922-3271. Crisis housing and social service centre for women under 25
- Times Change Women's Employment Centre. 22 Davisville St, M4S 1E8 487-2807. 9-5 Mon-Thurs, 9-2 Fri. Employment counselling, job search and career planning workshops.
- Toronto Addicted Women's Self-Help Network. Suite 202, Box 2213, Stn P, M5S 2T2. Phone: 961-7319. Self-help group for women addicted to alcohol and other drugs. Weekly meetings
- Toronto Women's Bookstore. 85 Harbord St, M5S 1G4 922-8744. Hours: Mon-Sat, 10:30 am-6 pm.
- U of T Women's Newsmagazine. 6 issues yearly. Feminist journal for women on and off campus. 44 St George St, 2nd flr, M5S 2E4. Info: Brenda 534-4021.
- Women Against Violence Against Women (WAVAW). Box 174, Stn D, M6P 3J8 536-5666. Committed to action from a feminist perspective against various aspects of violence against women
- Women in Trades. c/o Times Change, 22 Davisville St, M4S 1E8 534-1161.
- Women's Counselling, Referral and Education Centre. 348 College St, M5T 1S4 924-0766. Therapy, counselling, referrals and info
- Women's Cultural Building Hotline. 534-1682. Informational phone line for women's events.
- Women's Media Alliance. c/o 940 Queen St E, M4M 1J7 Phyllis Waugh, 466-8840
- Women's Resource Centre, OISE, 252 Bloor St W, M5S 1V6 923-6641, Ext 244. Books, periodicals, audio & video tapes for feminist research.
- Womynly Way Productions. 427 Bloor St W, M5S 1X7 925-6568. Company bringing concerts, dance and theatrical performances to city



STAYING GAY

Old but not alone: Interviews by Rick Archbold

But I'll be old and alone." That's how a friend of mine recently expressed his fear of growing old and gray. Like so many of us, he's bought those stereotypes of gay aging, the dirty old queen and the mean old dyke, which seem to be part of the mythology of our youth-obsessed, beauty-absorbed, sex-celebrating subculture.

The three people I interviewed for this issue are *not* old and alone. Bert Sutcliffe, Mary Axten and Bruce Hunter don't even begin to see themselves as old or out of it. Nor does the typical respondent among the one hundred twelve gay men who form the basis of Raymond Berger's new book *Gay and Gray*. Like the late Royal Murdoch, they seem to argue that "Happy is the man who suffers in early life; only he knows how to enjoy old age." They stand in marked contrast to one elderly gentleman I talked to lately, whose conversation was a litany of complaints about the pains of his place in life, and who summed up his predicament with the statement, "I would give anything not to be gay."

Naturally, he doesn't have any choice. Nor do the estimated one hundred thousand gay men and fifty thousand lesbians over the age of sixty-five in Canada. Given the difficulty of finding and talking to this invisible army, what can we say about them? What are their lives like? What are their problems? Thanks to researchers like Berger and Toronto's John Alan Lee, and to a few organizations that serve older gays, we're beginning to find out.

Of course, the gay elderly have no monopoly on unhappiness. Their straight counterparts are often old and alone, childless or rejected by their children, in poor physical health, and living on fixed incomes of decreasing purchasing power. The elderly in our society are all victims to some degree of our bias against age, and of our increasing fragmentation into groups and subgroups. The extended family may have largely been a myth, but its lack today is an unpleasant reality.

The older gay person who has come to terms with himself or herself may in fact have certain extra equipment for survival in the supposed desert of their declining years. In a conversation I had with Berger, he suggested that it is in some ways easier for the reasonably self-accepting gay person to adjust to the reality of growing older and to discard the stereotypes about older gays. The older gay man of his study has already rejected society's lies about his sexuality, so he may find it easier to question and reject the myth that aging equals rejection and unhappiness. Since gays have already dealt with the stigma of being gay, they may have less difficulty dealing with the stigma of growing old. He also hypothesized that unmarried gay men are better able to look after themselves when a long-time lover dies — after all, they've been looking after themselves all their lives.

Finally, Berger and others suggest that many older gay people remain sexually active relatively late in life. This was

supported by those I interviewed, as well as others I spoke to off the record.

As Bert Sutcliffe, Mary Axten and Bruce Hunter attest, there is no reason for a gay man or woman to be deprived of family as old age approaches. For those willing to seek it out, there is now a visible, accessible gay community in every big city and increasingly in smaller centres. No such community exists for straight old people, who may feel isolated from society, period.

Yet despite the fact that the gay activists of the '60s are now in their forties and fifties, there are no homes for the gay aged and only a handful of organizations in North America (and none right now in Canada) providing services and support for them. Only SAGE (Senior Action in a Gay Environment) in New York City provides more than a rudimentary network of support. Berger sees SAGE as the prototype for future action: "Mainstream agencies have failed the gay elderly. So the gay community must do it for itself."

Ken Dawson, the 36-year-old executive director of SAGE, told me the organization was founded in 1978 by a group of young to middle-aged men and women who either worked in the social service field or had relationships with older people. They began with the traditional social service goals: find the people who need help and get it to them. SAGE works with mainstream social service agencies to deliver services like medicaid and meals on wheels, and provides a "friendly visitor," usually once a week, who runs errands and develops a personal relationship with the client. SAGE also provides escort services, daily telephone contact, and bereavement support. They also discovered a demand for social, recreational and educational activities aimed at less needy older people, and now hold seminars and monthly socials.

SAGE consists primarily of younger gays doing things for older gays, and at the socials, the generations get to know each other in a warm, communal atmosphere. Realizing the potential of crossing the generational barriers, SAGE is now actively expanding in this direction. They have held forums on aging and are working on ways to take such programs out into the community. Their goal is to make SAGE "a place where people of all ages come together and learn what it means to grow older." Still, their efforts are only a beginning: of the estimated one hundred thirty thousand gay elderly in metropolitan New York, SAGE serves five hundred.

When, I wonder, will we have the equivalent of SAGE in Toronto and Vancouver and Halifax and Trois-Rivières? When will young gay men and lesbians have the opportunity to meet people like Bert, Mary and Bruce and to discover their sense of history, their sense of community, and the courage with which they lead their lives? Daily we meet and develop relationships with our gay brothers and sisters, but we have yet to get to know our gay parents and grandparents. I, for one, am waiting eagerly to be introduced.

John Alan Lee
reviews *Gay and Gray*

Most young people in Canada do not look forward to growing old, and young lesbians and gay men are no exception. Indeed, many have regarded the onset of old age as even earlier among gay people — if not "over thirty" then certainly "over forty." Since much of the social intercourse among gay people in gay communal institutions (bars, discos, baths, parties) is based on initial reaction to physical appearance, youthful beauty has long been at a premium.

But aging is not only a problem for gays. Today's is the first human society in which a large and significant proportion of the population is over fifty years of age. The comfort, and even the mere survival, of our aged will depend on pensions funded by a diminishing proportion of young workers. Even now, half our retired Canadians live below the poverty line. At the same time, today's youth will be the first generation in our nation's history unlikely and unwise to expect a better, more comfortable lifestyle than their parents. We are entering the Age of Limits and of diminishing expectations and such youth are unlikely to be generous to their elders, or grateful for the whirlwinds now to be reaped.

It is not surprising then, that a whole new literature on aging should be competing for the attention of both worried elders and anxious youth. *Passages* and its like are becoming bestsellers. Until very recently, this literature universally assumed that older people were married. The older single-all-my-life was invisible, and especially the older homosexual. Now that omission is being rectified with a vengeance, as a flood of articles on gay aging appear in social science journals, and as *Gay and Gray*, the first of what promises to be many full-sized books on gay aging, hits the stands.

Berger, a professor of social work at

the University of Illinois, based his study on a survey of one hundred twelve gay men in an undisclosed American city. Also unmentioned in the book is the sexual orientation of Professor Berger, but the preface informs us that he has been interested in the topic since writing his first graduate term paper on gay couples. The book is certainly written with the sympathy of an insider as well as that of the concerned social worker.

Gay and Gray is really two studies in one book. The first will be more accessible and interesting to the general reader. After a brief introduction, we are offered six hour-long interviews with gay seniors, all men. (Berger reports that he attempted to recruit lesbians in his sample but was unsuccessful.) The six men range in age from late forties to early seventies. They are *not* your typical older gays. All are or have been involved in the gay liberation movement and various gay community organizations. Most have never been married. Berger reports that half the men from whom the six were selected were living with long-term lovers, and that none of the sample lived alone. My own current research project of fifty older gay men, as well as other studies already completed in the US, suggests that all these characteristics are atypical of older gay men. It appears that the majority of older gays have stayed well clear of gay liberation organizations. A large proportion are or were married, especially those sixty or over, and a great many live alone. When older gay men in Toronto attempted to organize as a group (CODA — Came Out Decades Ago, now defunct), the great majority of those involved did not have a lover. In short, Berger's sample, no doubt with the best of intentions, puts a happier face on gay aging than is the probable reality.

There is little point in attempting to summarize here the lives of the six "representative" older gay men. I would agree with Berger that the main point to conclude from his data is the great *diversity* of life histories and lifestyles among older gay men. The traditional stereotype of the poor, sad old faggot is untrue simply because there are such a variety of older gays. It is no more possible to describe a typical older gay than a typical older American.

There are, however, some common threads running through many of the life stories. One is the immense psychological cost of leading a double life, since few of Berger's sample (or mine) are fully "out" to their friends, neighbours, relatives, colleagues or professional helpers (such as doctors or lawyers). It is especially sad to imagine the self-denial implicit in the story of one respondent who has learned to ignore the anti-faggot remarks of his grown sons, unaware that their dad is gay.

Like a true social worker, Berger refrains from making any critical, and especially psychoanalytical, remarks about the statements made in interviews. The reader is left to infer the level of self-deception involved in one older man's insistence that he ranks sexual satisfaction well below intellectual qualities and companionship when meeting gay people, but who then goes on to claim that he "tricks two or three times a week." The reader is left to assess the happiness of a man whose story is a lifelong history of thwarted ambitions and failed attempts, but who claims to be happy in old age because having survived so long in a difficult life is itself an accomplishment. Berger joins with previous students of gay old age, especially Martin S Weinberg and Colin J Williams, in holding that life satisfaction is



Bruce Hunter, at sixty, betrays no sense of isolation from the gay community. He is a warm, humorous, energetic man who is very comfortable in the life he has chosen. As a "not-very-religious" member of Dignity Toronto (the organization of gay Catholics), he has found an extended gay family in which he feels very much at home. As well, he has a circle of gay friends roughly his own age. At the end of this year he'll be taking early retirement from the payroll department of a downtown company. He shares his apartment in the heart of Toronto's gay ghetto with a twenty-one-year-old man and a wilful, white-haired cat named Prince.

"This business about being gay and lonely, you hear that all the time. But married straight people lose their spouses through death or divorce and a lot of *them* end up very much alone. One thing I've noticed in the straight world that appalls me is when a woman's husband dies, and for the first couple of months all of her friends invite her out and can't do enough for her. But then all of a sudden they don't want to see her anymore. She's cut off completely, because their world consists of two by two, and they don't *want* a single person. So I don't think gay people are any more badly off than straight people.

"I'm not in a relationship at the moment. I've never had a relationship that lasted more than a few years, though most

wasn't really much into the gay community either, but he made me see that you could have a social side as well. I didn't know there was a social life that gay people engaged in — I'd never heard about it and I'd never seen it. Then I shared an apartment with a fellow who was very much into it — and I haven't looked back since!

"When the gay political movement occurred, I don't think people were suddenly unfettered and the repression ended. The repression — that's not the right word for it — the unacceptability of anything gay had gradually moderated for a long, long time, over decades. I don't think the gay movement had much to do with that. I don't think there are more gay bars because of the gay movement.

"But I don't belong to the group of people who say there's been too much publicity. I think the gay movement has generated a certain amount of backlash, but that's inevitable. I think on the whole it's created a much better atmosphere. I have friends, younger than me, though not by a lot, who feel, well, we made out all right under the old system, now all those people are disturbing everything. What I say to them is that it's not so important for us because we have already found a way to live our lives and we have now made whatever arrangement we require. Where it is important is for young people, because they can be so open and natural and lacking in any guilt complexes. I think that's marvelous, I think that's great."

high among older gay men because they have learned to be content with what they have, or have accomplished, rather than because they have climbed every mountain and achieved every goal. In the equation of happiness = achievements ÷ ambitions (or its more general formulation, happiness = gratifications ÷ desires), most studies of old age, whether gay or non-gay, side with the Stoics: happiness, as one ages, consists of reducing the denominator, so that the numerator appears larger.

The second "book" of *Gay and Gray* is a detailed, well-tabulated report of a questionnaire survey of one hundred twelve older gay men. These were gathered through the usual channels — ads in gay publications, bar and bath recruitment, and so on. Berger is entirely candid in his assessment of the limitations of such a sample. Despite the limitations, such samples are still rare enough to produce useful and revealing data.

Berger's one hundred twelve older gay

respondents, for reasons not clear in his report, again diverge from what other studies would suggest are typical patterns. 87% of Berger's sample are exclusively homosexual, 71% have never married, and 40% live with a lover. Most damaging of all to Berger's hopes of a representative sample, 77% have some college education (with 21% at MA or PhD level). The majority are in the middle range of occupational prestige, with 22% in professions or executive management.

Berger's questionnaire respondents are much more typical of older gay men than his interviewees, in that half of them have never participated in gay political or social service organizations (including religious groups). Many of this sample are typically closeted and reluctant to associate with obvious gays, let alone reveal their own orientation. About two thirds lead a double life with at least some of their relatives, and about half with fellow workers. However, these proportions are actually

of my close friends have had relationships that lasted ten, some twenty-five years. I still go to bars — not as much since beer went to \$1.80, mind you — and I still visit the baths occasionally. But as you grow older you find that less and less productive!

"I find young people very friendly and accepting. The fellow I share with is a lot younger and we get along fine. I wanted to retire, and sharing the apartment was financially more practical. We don't spend much time together — he's usually quite busy. He's an extraordinary person, very nice and very easy to get along with.

"Coming out for some young people today is almost literally like graduating from school, suddenly announcing it to everybody. I still haven't done that. People talk about being out of the closet or in the closet, but I think it's more complicated than that for a lot of people. One of the pleasures of growing older is that there's less pressure to appear straight. It's been a long time since I felt that pressure, in fact it's been so long I can hardly remember.

"In my early years, I chased people in parks and things, and it was years before I got into the social side of gay life. Finally, I was on my way to work one morning and a guy I used to meet in the park was standing on the street corner! For several weeks we stood and ignored each other, but then, one morning, I was feeling very courageous and said good morning to him, and we started being friends. He

lower than the levels of concealment reported among samples of younger gays. It appears that as gay men age, they become more self-confident and committed in their homosexuality, and less fearful of the consequences of self-revelation.

Again, for reasons accountable only in the particular method of sampling, or perhaps the locality, the great majority in Berger's study socialize mainly with men of the same age or older. In my sample (fifty men drawn from five Canadian localities), there is much more socializing with younger gays. Both studies agree, however, on the methods of socializing. As gays grow older, they rely less on the cosmetic contacts of the street, bar, disco and bath, and turn increasingly to building contacts and friendship through more personal encounters — parties, mutual introductions, dinner clubs, social groups and religious organizations.

For some reason, probably related to good intentions, surveyors of older gay

Mary Axten is the sort of woman I would choose if I could have a gay mother — proud and self-assured, yet radiating warmth and compassion. Fifty-nine years old, she says she never doubted her right to be and do what she wanted, something she attributes to the fact that she grew up as the spoiled baby in a mostly male household. As one of the very early members of the Community Homophile Association of Toronto (CHAT) and editor of the short-lived gay magazine *Esprit*, she was certainly doing what she wanted to long before many people. She shares a house on a quiet street in Toronto with her lover, a friend and her teenage daughter, three friendly cats, a smallish mutt, and numerous visitors.

"The Music Room was where I first really became involved in the gay community. This was in the early '60s and it was an after-hours club, so to speak. It didn't serve any liquor, just coffee and so on. It opened at nine o'clock and everybody under twenty-one came and danced their brains out until four, with the kids over twenty-one coming in from the bars after one o'clock. There was a drag show every Friday and Saturday night. I would say the club was fifty/fifty men and women; I can't really say for certain because we weren't aware of the polarization.

"As one grows older, one is grateful to the younger people who pick up the torch and keep running. That's not the sort of thing I find silly. What I do find silly is that as the years go by it seems there is more and more splitting off of one group from another. Now I see women splitting completely away from men and from each other. You can't fight ignorance by being ignorant.

"The gay community needs to get together and learn that the way to get through this whole thing is to educate *everybody* to what gay people are, that we pay the same taxes, that we eat the same bread and we drink the same wine. I have contemporaries who are dyed-in-the-wool feminists, who are just as bigoted as any homophobe you're going to meet in terms of believing that they would perhaps have gotten a lot further than they have if they had been men.

"There are gay people who live very calm, ordinary lives, who are very busy living the kind of life they like to live, growing radishes and beans in the back garden and having flowers in the summer and snow to shovel in the winter, and they don't want their little world disturbed. Rights don't come into it, either because where they work it doesn't matter whether you're a pelican or what, or they're teachers and all the liberation in the world isn't going to help them in 1982. So they're still in the closet. You can't ask those people to be activists.

"You'll have a problem with me as far as older friends. I

can't think the last time I was involved with someone my own age. Presently I'm living with a woman who's in her early thirties. I stay in touch with my older lesbian friends. I still speak to them on the phone, but I don't socialize with them — I haven't got time. They're very different from me in some ways. But they also lead very full lives of their own choosing. They have the same sort of network of friends. Oh yes, absolutely. I don't know anybody who lives in one room and cooks on a hot plate.

"I've got a house full of madness. It's wonderful. Ellen, for instance, the woman I live with, has a twin who has two little daughters and they're in and out of here all the time. And I have my own family. My brothers have children all over the place and I have grandnieces and grandnephews. I mean, I don't think that one has to get married and have children to have that kind of continuum, if that's what gay people worry about. If I can warn anybody about anything from my perspective at my age, it's that friendship is terribly important. Friendship will ultimately be the most important thing in your life, even though you think the current love affair is. You must maintain some kind of balance in terms of friendship — that's where your foundations lie.

"I'm very often heard to say that *these* are the good old days. I mean, I can't see anything that was really a bummer or negative that has happened to me in my life. So I must be very lucky."

sexuality keep insisting that older men go on getting sex at the same rate as in their younger years. Berger states quite bluntly, "the frequency of sexual activity does not diminish after age forty." Why otherwise-sophisticated surveyors blindly accept responses on anonymous questionnaires about sexual activity is unfathomable. In my personal interviews with more than fifty gay men *over fifty* (a more reasonable point for the start of aging, I think, than Berger's forty) the majority candidly admitted a decline in sexual success. Why should it be otherwise? Sexual activity generally declines among *heterosexuals* with age, and gay sexual marketplaces (except among those minorities, gay Chinese and Filipinos for example, who have inherited cultures with greater respect for elders) put even more emphasis on youthful beauty than non-gay marketplaces.

The myth of undiminished sexual activity seems to be a mirror image of a similar myth among young gay male teenagers, most of whom will claim more sexual prowess and experience

than is the factual case. In both instances myth does a disservice. Reading that the sexual activity of gay men over forty does not diminish, what is the typical older gay man (whose personal score card shows lots of zeros) supposed to think about his own attractiveness and sex appeal? In my opinion, it would be helpful to the typical older gay man to know that he is not alone in experiencing more difficulty "getting sex" than he did twenty years ago, and that his increasing sexual disappointment is nothing personal.

Among the interesting hypotheses Berger tested are several on the correlations between life satisfaction (or self-acceptance, another measure of happiness in old age) and such factors as self-concealment of sexual orientation, integration into the gay community and level of commitment to homosexual orientation. There are some surprise findings of great interest to other students of gay aging: for example, Berger found no correlation between the degree

to which an older gay remains closeted and the degree to which he likes and accepts himself or estimates his satisfaction with his life accomplishments.

Berger sums up the correlations in his data with a claim that the happier older gay is likely to be well integrated in the gay community, firmly committed to his homosexuality, relatively unconcerned with concealment, in good health, enjoying a current exclusive relationship with another man, and highly satisfied with his sex life. While this summary might well describe the ideally happy older gay man, it would leave out many older gay men of this reviewer's acquaintance! My own findings so far suggest that the two main ingredients for contentment among older gay men are exactly those of older non-gay men and women: good health and sufficient income to live above the poverty level. Sadly but unavoidably, it seems, older gay men who would be happy must generally do without a "current exclusive relationship" and, I would argue, without as much sexual satisfaction as the psyche could command.

The lover problem is, obviously, one that bedevils gays of any age. Whether we must be content to "be nobody until somebody loves us" is the romantic enigma of our generation. Certain it is that gay men who learn how to be happy loners in younger years will adapt more easily to the aloneness (which is not the same as loneliness) of old age. On the other hand, younger gay men who spend years living alone because Mr Right hasn't come along steadily lose the capacity for all the petty little compromises necessary in living with another person, and are therefore likely to confirm themselves in aged bachelorhood.

The fear of unbearable loneliness in old age moves many of us to make compromises very costly indeed to our integrity. Among Berger's interviewees are men who have maintained an essentially unsatisfying marriage to a woman for a full lifetime rather than face the alternatives. "You stay married as a kind of insurance... that there will be someone there when you are in need... (or) become an invalid..." one respondent explains. What Berger — in a good social work role — does not comment upon is the number of "vital lies" (as Ibsen called them in *The Wild Duck*) which older gay men must tell themselves about themselves and their lives, in order to avoid facing and coping with unpleasant realities. In my opinion, the kindness of social scientists in not undermining or even drawing attention to those vital lies may sometimes be misplaced, or no kindness at all.

One of the most common phenomena among older gay men is their distaste for the "militancy" of youthful gay liberation. Much of this distaste is expressed in arguments that gay liberation has increased police harassment ("They never used to raid the baths...") and otherwise rocked the quiet boats of closetry. More subtle objection comes in the nostalgia for the old "secret society" of gay life, with its hidden signs and code words, its underworld networks and sense of special identity. The gay equivalent to freemasonry is gone. Still more subtle, and least conscious of all, is the older gay man's resentment at the passing of a



hierarchical, age-structured system of recruiting sexual partners.

From ancient Greek times to as recently as the '60s in small-town Ontario, a typical pattern of gay relationships involved the young protégé and the older patron. The point of access of gay young men to the "gay world" was through contacts with older gay men. There were few opportunities indeed for young gay people to socialize with each other in numbers, compared with the opportunities today in discos, youth groups, bars and so on. Thus, older gay men could use their control of the "secret society" to attract the sexual attention of younger gay men, for a time at least, and the continuing turnover of new entrants to the gay world permitted a gracious process of aging, letting one protégé go and taking on another. Today's elaborate gay institutions allow young entrants to short-circuit this process and meet each other. Indeed it is not unusual nowadays to meet a "chicken queen" who is not forty or fifty, but twenty-five!

Older gay men who remember the old ways cannot help resenting being cut off from the new "liberated" younger gays. But their isolation is more than merely sexual; it is also psychic. For want of alternative models, many older gays who first came out to the gay world in the 1930s or '40s went through a "sissy" or "fem" stage. It was almost a *rite de passage* of coming out. For many, a certain graciousness of manner and affectation were synonymous with gay identity. The new image is profoundly different. Whether it is the Village People, or *Cruising*, or the slightly softer edge of *Making Love*, macho is in and sissy is out. Many older gay men simply cannot understand or tolerate the lack of manners, the rough edges, the *hardness* of many younger gays today. The psychic isolation is more painful for those older gay men who continue to find young men attractive, but more untouchable than ever before. Between *eros* and *sexus* in the bar, there is an unbreachable wall no thicker than the empty space of air that separates the wishful elder and the oblivious junior.

Of course, if the older gay man has money he can buy what he can no longer attract. This leads to the most trenchant criticism of Berger's book: the almost total oversight of economic realities. Berger reports that he was struck by "the absence of allusion to finances" among his respondents. But the data which a scientist collects are always an artifact of what he is looking for. In the case of the interviews, no effort seems to have been made to inquire into the socio-economic realities of gay life. Income was requested in the questionnaire sample, but Berger nowhere cross-tabulates the answers with other data (such as sexual or life satisfaction). The absence of economic measures is a glaring omission; since 11% of his sample had incomes below \$6,000 (1978 US dollars), some correlation was certainly called for.

In other studies of older men, whether gay or non-gay, wealth follows health as the second most important variable in determining adjustment to old age. My own sample indicates that having sufficient income to enjoy a gracious lifestyle — including, if not hustlers, at least holidays in easy cruising environments (such as Key West or Provincetown), and property likely to attract younger gays (such as expensive sports cars) — is a very important consideration in achieving happiness in old age. The



Bert Sutcliffe's first career, in Canadian army intelligence, ended abruptly in 1962 after he was arrested in a washroom in Washington, DC by an undercover policeman. The RCMP talked to his boss — goodbye Bert. Until his retirement in 1979 he taught history and English in a Toronto high school.

At one point in our conversation Bert, who is sixty-five, told me the only regret he's ever had about being gay is that he couldn't have a son. Yet in a sense he and his lover Ralph have adopted one: Lawrence Pitchko, a young concert pianist struggling to make a name for himself. Ralph met him years ago when he was a piano student of seven or eight. Now Bert and Ralph follow his career with parentlike interest, and a picture of Larry is the most prominent among the many displayed in the study of their cosy apartment in downtown Toronto.

"I joined the army when I was twenty-three, in 1940. I was completely unaware — I had never heard the expression gay, homosexual, lesbian or faggot. Not even negatively.

"My father was killed in France in 1917. I was born after he went overseas, so I never saw him. I grew up in what was really a matriarchal household. I had a mother and a sister who were very strong-willed.

"When I was a young teenager, I was aware of the fact that men appealed to me. But I had no idea about anything until myself and a sergeant were sent to England in 1941 on a course — we were the only two Canadians. We went to the dance on New Year's Eve and then went back to our quarters. We were in different areas because he was a sergeant and I was corporal, but because it was New Year's, a lot of the English troops had been allowed home on holiday. We had a few drinks, and he said, 'Well c'mon, let's sleep in my quarters,' and of course one thing led to the other. He was the one who began my education. He took me into the first gay bar I'd ever been into. London during war time was heaven, really — people on leave, and all kinds of gay clubs.

"I made sure before I came home to ask the men I knew

alternative, of course, is to cease one's interest in younger men and relate only to one's peers, or give up sex. As we have seen, an atypically large majority of Berger's sample seem to have lost interest in younger men.

Much of what I have said here will be disagreeable to many, for one of the great difficulties of aging is coming to terms with the realities of life. It is more than realizing, as one of Berger's respondents put it, that one is "forced to leave the party before the other guests." It is to realize that for many older gays, life has been no party at all. Sometimes

they can only stand in awe at the sexual permissiveness of 1982, compared with their twenties, in 1942, or '32, or even '22. Despite all the experiences remembered and the joy of surviving, it is sometimes difficult not to think that one was born too soon.

Indeed, I have the impression that the most fortunate gay men are those now in their forties, who were twenty sometime in the '60s. As one of them put it, "we peaked at the right time." That generation was able to enjoy liberation while it was young and full of hope. There was new freedom, and promiscuity unbound

overseas who were gay, okay, where do you go in Toronto? They told me of two or three places. None of these places was exclusively gay and you had to be cautious. You had to feel your way and make sure that the guy you were working on was in fact gay.

"I guess I was always afraid of giving myself away. From 1948 to 1976, when I came to live with Ralph, I was going steady with a gal, a great person, we're still friends — she actually married my cousin recently.

"Sexually, Ralph and I are completely happy. We're in love, we think a lot alike. We have a lot of the same interests. Since I met him I've never had so much as *any* sexual activity with anyone else, and that's almost unheard of. Even though I might have an opportunity for a brief sexual encounter with somebody, I'd be afraid because I think it would destroy *me*. It would almost destroy my soul that I had gone and transgressed.

"We don't go to gay bars much. The odd time, if we're out for a walk on a Saturday afternoon, we'll stop into the Quest and have a couple of drinks. As a matter of fact, the last time we were there, we got talking to a chap — he was, well, fifty-five. We exchanged phone numbers and he's been over a couple times. He's married and has children and he found out after he married that he was gay. So he goes to the baths, and he goes downtown. We don't run into that kind of thing very often, somebody

who's just interesting to talk to; but that's the kind of thing that we can enjoy.

"I don't think there's any support system for people of my generation. There must be dozens of people my age who experienced a similar development still looking, still having difficulty. I'm rather fortunate that I have more take-home pay now than when I worked.

"What I'm going to be like at seventy-five I don't know. Ralph is four years younger than I am; his mother lived to be ninety-two, so I presume he'll outlive me. No, I've never stopped to look at that aspect of things. I've always been a very organized person and looked after myself — I've had to look after my sister and brother-in-law and my mother. I guess that I expect that I wouldn't have any difficulty adjusting to whatever was necessary, whether Ralph were to die before me, or if my health gave way and I started going downhill. I guess I would just check myself into a nursing home. I could certainly adjust to a completely straight environment. It wouldn't be upsetting — by that time I'd be too old to go to the bars!

"I've become more open about being gay and more involved in the gay community since I retired. I don't have to care about anybody out there, whereas previously I always had this thing sitting on my shoulder, whether in the military or when I was teaching.

"I now think of myself as having been denied certain rights, and I guess it all came about as a result of the police raids on the bathhouses. I really see that as a turning point. You see, I always felt a great deal of support for the Metro police — now I look on them as pigs. They've lost my support and they've lost my trust.

"I've done work for a number of people within the gay community, typing for the Right to Privacy Committee, for example, and working for George Hislop when he was running for office. I don't read *The Body Politic*, though. I've never subscribed to any gay periodical. Every now and again I go and pick up pornographic magazines — there's a drawerful in there! But I guess I'm not into politics, really."

for those who wanted it. Now the new limits are descending — the limits of venereal infection especially. The age of promiscuity was all too short. For the older gay man already in his forties in 1960, it came too late; for many young gay people of twenty now, the future is hardly promising. That is perhaps the one reason why many older gay men tell me that they would not want to be twenty today, even if the Devil would buy their souls. □

Gay and Gray: The Older Homosexual Man by Raymond M. Berger, University of Illinois Press, 1982. \$19.95.

EXTENDED CARE

Popular magazines, once every five years or so, usually in their medical columns, assure us that some people in their fifties, sixties, and even seventies are still sexually active. I never had any doubt of it. One grandfather had four wives, his youngest son the same age as his first great grandson, and he was contemplating yet another marriage just a year before he died at ninety-one. My other grandfather stored pictures of his young secretaries in bathing suits loose in family albums, from which they fluttered out onto the laps of innocent browsers.

I hadn't such evidence from my grandmothers. One was enormous and badly arthritic by the time she was fifty, neglected by her husband and certainly not in the market for lovers, but she suspected the worst of nearly everyone else. The other was by her own admission frigid, though in her dying months all her delusions were sexual, whether about the activities of her aging nurse or the neighbourhood cats.

We are sexual creatures all our lives in a culture which accepts our sexuality only from puberty to menopause, or a foolish bit longer for men, whose physical stages aren't as dramatically marked. Sexual activity not linked with procreation is perverse whether it is between children, people of the same sex or old people. There has been a marked change in attitude, except among conservative Catholics, for acceptance of sexual pleasure as a good in itself. Masturbation as an aid to self-knowledge or as a physical relief is encouraged for frigid women and for men in the service. But that most universal sexual practice is still forbidden to children and is the scandal of nursing homes.

What marks all homosexuals as rebels, whether we feel all that rebellious or not, is our refusal to accept the narrow categories of sexual activity dictated by our culture. Many of us simply want to be left alone as consenting adults in the privacy of our own beds. Others of us, pariahs from the start, develop a sexual recklessness not always either wise or admirable. I don't think we've yet said very much that is anything but indulgently self-serving about either children's sexuality or sado-masochism. I can credit us only with being willing to discuss such subjects at all. About sexuality and aging, gay men are probably worse than the dominant culture, and there are only a few women like May Sarton who speak to the long range of life, the fact of dying. Locked in defiant breaking of taboos, we don't very often

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AN ESSAY BY JANE RULE

take a long, considered view of what our sexuality is and how it is best to use it, variously, all our lives.

Not only does the importance of sexual experience differ from person to person, but even more importantly it changes for each person at different stages of living, influenced also by health, by circumstance, by changing perception. We must stop arguing absolutely even for fixed homosexuality, never mind particular sexual practices, and open ourselves to an understanding of change throughout our lives.

Preoccupation with periods of intense sexual activity as the goal of liberation, simply because it is the image of immortality, can become finally not only boring but, in a damaging way, distorting of how we read the length of our lives. It's akin to the view that, once you can't play football, your only option is to sit in front of the TV with a bottle of beer, and it surely accounts in part for the popularity of pornographic films, watched so often in lonely motel rooms across the continent not by people preparing for assault and rape but by those simply too old and tired to compete in the sexual market place. I suspect at least some of the brutality against women and victimizing of young men plays to the anger of aging people at their being no longer acceptable sexual partners.

Some old people confront the sexual repression of their earlier lives with a need to rage against it. Yeats came to sexual fierceness at the edge of the grave. Heterosexual women, discarded because of their age, would be advised to go some place like the West Indies where such sexual vitality is admired rather

than laughed at.

There is bafflement for people no longer all that interested in either the athletics of sex or its consequences, not only because they are physically limited but because their psychic needs are different. The gentler eroticism of people no longer very often sexually active is either unacknowledged or mocked as much in the homosexual as in the heterosexual world.

My grandfather of the voluptuous secretaries was delighted to be a substitute father, giving them away in marriage, and he adored a niece, a granddaughter, writing them candid love letters without a notion of proposing incest. Yet he courted them as surely — perhaps more surely — than he had sexually courted women as a young man.

Recently I watched a southern grandmother, surrounded by her young in the brief dress of that humid summer climate. She loved their bare thighs, the backs of their necks, their ears, touched and caressed the babies, the children, the adolescents. When I commented on how physically affectionate she was, an otherwise very shy adolescent grandson said, "Why, you have to kiss grandma good-bye when you go to the bathroom."

A mocking distaste of the old is as much a part of disgust for the body as are ugly attitudes toward other kinds of sexuality. Its source is fear of death. The body finally betrays us, and in the old we witness the signs of that betrayal. We'd be well advised to spend far less time defending orgiastic and sado-masochistic behaviour, attempts to unite pain and pleasure into a higher ecstasy, and far more time carefully distinguishing between those two physiologically

related sensations to make us better lovers in old age. *The Grapes of Wrath* was a novel seen as unfit for high-school students because in it a young woman offers her milk-filled breast to a dying old man. Of course, it is erotic as well as human behaviour. Uniting the two is what shocked people. Yet surely intimacy with our own and other bodies should teach us exactly that. Now we seem content to leave such understanding to nurses in old people's homes. I heard an old woman weep in wonder that a young nurse would use her own hands lovingly to serve an ailing bowel. For me there is more revolutionary wonder in that than in fist-fucking. Given the impersonality of much revolting zeal, I'd be less surprised to be encouraged to follow Hemingway into necrophilia than Steinbeck into erotic tenderness for old age in its lusts and pains, its beauty and fragility.

Women traditionally have had to tend the young, the sick and the old, and are more prepared to accept and expand their erotic tenderness against the prevailing horror of aging. Lesbians in particular, not interested in serving men's fear of aging by dyeing our hair and having our faces lifted, are free to refuse to take that bigotry into our own lives, and free to challenge our gay brothers who are at least as guilty as straight men in mocking and fearing the old. In this, Yeats is wrong. An aging man is not "a paltry thing, a tattered coat upon a stick." I heard Leonard Cohen at a reading of his erotic poetry say to a Picasso-headed old man in the audience, "I know you disapprove of me, but you're old, you'll be dead soon." At the end of the reading, that old man laid a hand on Leonard Cohen's arm and said, "I am an old man who loves you." In old age we must have reached the confidence to speak our hearts.

A fairly popular button in lesbian circles says, "I like older women." How about "Bald is beautiful?" Though men rarely believe it, a great many women, I among them, really think so. Why shouldn't other men? I have a T-shirt, given to me on my fiftieth birthday, which reads, "Once you're over the hill, you pick up speed." It's true for very few of us, certainly not for me, but coasting some after the long, hard climb has its real pleasures. Since I have always had a taste for older women, I don't mind being one.

In fact, I celebrate age, flaunt it, if you like. When I titled my column "So's Your Grandmother," I wasn't kidding. If we really want to change the world, let's celebrate the sexual connotations of "extended care." □

A story by
Lionel Morton

OLD MAN

When the white-haired man at the little table smiled at Tom, he smiled back. His lover — his ex-lover — Brian, would simply have turned away, but now, alone, Tom wasn't in the mood to be cold. He chose to smile back, politely but vaguely, and went on watching the black-haired teenager at the pool table. But then the old man picked up his drink and came over to join him at the bar.

Told you, Brian would have said.

"Didn't I see you at the opera last Saturday night?"

"Yes, I was there."

This old man had been good-looking once, and was still handsome for his age. The jeans, the running shoes, the pink polo shirt didn't go badly with the snowy hair. He was in good shape, too, except that time had frozen his upper body into a slight stoop. "Call me Larry," he said, but Tom didn't: the name was too friendly, too familiar to use for someone who could almost be his grandfather.

Larry had a high and pleasant voice. An eager, talkative voice, so that hearing a word or two you'd know how he could entertain for hours, brightly, fluently, about anything. About opera now.

They discussed the performance they'd seen three nights before, and it was soon obvious that Larry knew far more about music than Tom. He got on to a recording of *Siegfried* he'd just bought — actually whistling, at one point, the forest bird's song, the high twining notes sounding odd against the background of taped disco. Caught up in Larry's enthusiasm, Tom said, "I'd love to hear — to get that."

Larry smiled sympathetically.

"Records are so expensive these days."

Tom groaned a little.

"You a student?"

"Yes. At university. For the summer, though, I'm working as a lifeguard."

Larry was impressed. "Ever save anyone?"

"Yes, sure."

"Maybe they just wanted to drown in your arms?"

But Tom, though flattered, was serious. "Last time it was an old guy who'd bumped his head. I thought he was having a heart attack — it was close, too close."

And it had been. For perhaps fifteen or twenty seconds, the old man had been floating face down at the far end of the pool, breathing water, drowning unnoticed. He was fat and bald and turned out to have a scar down his chest where the ribs had been split apart for heart surgery. His breath, when Tom got it to work again, smelled of puke and old teeth. For those fifteen or twenty seconds, Tom had been watching Brian do his effortless front crawl, moving so smoothly, so quietly that his strong arms, his sexy long legs seemed to be putting a spell on the water, putting it to sleep.

The bartender came along and Larry paid for more drinks, while Tom watched the pool-playing teenager aiming through his hair. Larry's hand, as he reached back for his wallet, brushed gently along Tom's thigh.

"Good-looking kid," Larry said, following Tom's gaze. He showed neither desire nor envy, seeming content to look on from the quiet heights of early old age.

"But he seems to think the idea is to make love to the table," Tom said sarcastically. The truth was that the teenager made him think of Brian — anyone attractive did.

But now it was Larry who was serious. "Maybe for him it is," he said.

"You know him?" Tom was surprised by Larry's tone.

"Kind of. He hangs around here a lot." Larry looking into his drink. "Just one more dizzy kid, lost in his own good looks. Myself, I prefer them more mature."

After a few minutes, Larry glanced down at his watch. It was late for a Tuesday night. "Why not come over to my place?" he suggested. "I can play you that album — some of it, anyway. My house is only a few blocks from here."

"Thanks, but no," Tom said. "I'm supposed to be meeting someone here."

"Oh, don't be shy," Larry said fondly, and his hand was on Tom's thigh.

Startled by the touch, insulted that Larry didn't believe him, Tom pulled away. "Some other time," he said coldly.

"Sure, okay." Larry kept his smile. "Nice talking. But it'll soon be past my bedtime." He stood up and held out his hand: Tom hesitated only a second, then shook it.

"I'm a connoisseur of good-looking men," Larry said. "You can't blame me for that, can you?"

Tom hesitated again.

"No," he admitted, with half a smile.

Larry went up the stairs — probably, Tom thought, to the next stop on the circuit, a dark denim bar up the street where they didn't talk about opera.

The next evening, Tom read in the paper about a murder in the ghetto. William Laurence Robinson, 59, last seen alive in the denim bar, had been found that morning stabbed to death in the kitchen of his house. No one could, or would, describe the killer, the police said, adding Robinson to their list of murdered queers.

Tom could see Larry's white hair among the shadowy cowboys: he could almost imagine the shape of the killer moving through the denim bar. But was it Larry who'd been murdered? He didn't know, but he was afraid that it was, afraid that sooner or later he'd find out for sure. How would he feel then? He didn't know.

But he wasn't responsible, he told himself — that was obvious. He hadn't sent Larry away to get killed.



Illustration: David Chang

On Friday night he was at the bar again, standing alone in the straggling ranks that formed as the bar got more and more crowded. He was tired and depressed: he wasn't used to standing around like this, and he didn't want to get used to it. But somewhere, he told himself, hidden among all these faces, there was another Brian, and the time had come to find him. With another scotch or two to help his vision, perhaps he could pick him out.

He felt someone's hand on his arm, just above the elbow. For an instant, he wanted not to turn around — not to look and be disappointed, to simply walk away, up the stairs and out of the bar.

"Hope I'm not blocking your view?" he said sarcastically, turning.

"You are my view!" Larry said cheerfully. He was smiling, expansive, half-drunk, and very clearly alive.

Tom pulled himself together, smiled, said hello. He realized how afraid he'd been, afraid that someone would say, "I guess you heard about that old guy with the white hair?" Afraid that there was one he hadn't saved.

"Let's sit over at the bar," Larry said.

"There won't be room — not now." Tom protested.

"Sure there will," Larry said, urging him forward through the crowd. And he was lucky, very lucky — they grabbed two empty stools.

They sat and talked — that is, Larry talked. About his house, which he was renovating (he had a blackened thumb-nail to prove it). About his work (he was a teacher and guidance counselor). About his days in the navy during the war — though he must have told his sea stories a thousand times before, he told them now as if Tom's listening made them all new. Convoy duty on the North Atlantic sounded like fun; getting torpedoed had been an adventure.

Sketching the stories, his hands would brush Tom's shoulder, or arm, or knee. And, grateful to Larry for being alive, Tom let himself be touched, soothed, entertained. Each touch dissolved a little more of his depression and released it into the smoky air.

"If you like scotch," Larry said after a while, "why are you drinking that? I've got the real stuff at home."

For a second, Tom thought, why not? And then he sobered a little realizing why not.

"No thanks, this is bearable. Let me order another round."

He turned to get the bartender's attention.

"Oh come on," Larry said. "I can see what you really want." And a friendly hand dropped onto the comfortable half-erection Tom had hardly been conscious of. For a second he couldn't move, couldn't breathe — he was going to strike, batter the old lined face. Then he pulled away, and jumped up, almost knocking over the stool.

"I said no!"

"Sorry!" Larry said, startled, apologetic.

"No — don't you know what that means?"

"Usually, it doesn't mean a thing."

People were looking. Tom almost sat down again, but he was still angry, and terrified of how angry he had been.

"Pay attention," he said, furiously. "Listen." He stalked away, ran up the stairs and out of the bar.

In the cool air, he found he was shaking. He needed someone to talk to. He needed Brian, who was probably dancing somewhere on the other side of the treaty line they'd drawn through the ghetto. *You left*, he thought. *You left me and look what happens.* Maybe this was

an excuse for breaking the treaty? But no, Brian would be stoned and smile and not know what he was talking about. And after all, how could he put it? *I like him, he's nice, but for a second I could have killed him.*

Walking aimlessly up and down the sidestreets, he began to imagine talking to Larry. Saying that he was sorry. And saying, too, *watch out, old man, be careful.*

After perhaps half an hour, he found himself close to the bar again. Suddenly tired of walking, he went through the door and down the stairs.

Larry was at a table with several men of various ages. He had his arm around the shoulders of a stocky man with a blond crewcut, probably in his late twenties but balding, with harsh, determined lines cutting down through his cheeks. He didn't seem to notice Larry's arm. Larry saw Tom come in and waved, almost as if nothing had happened. Contritely, he went over, and said hello. With elaborate, drunken ceremony Larry introduced everyone. The man with the crewcut didn't smile and shook hands with a bone-breaking squeeze. Larry slurred his name, and the man repeated it in a gruff voice as Tom sat down — Richard, Robert, Roger? — he couldn't tell.

While Larry talked, playing with a pair of sunglasses on the table in front of him, Tom studied his partner's face. The man looked back with expressionless eyes as Tom imagined himself giving a

description to the police.

Light blue eyes. Jeans, constuction boots, red and black checked cotton shirt, a scar, along the left jaw — here. Blond hair, cut short. Like a policeman's in fact.

The look meant nothing, of course. The clothes, the hair, even the cold eyes and the grim handshake were parts of a disguise anyone could wear, urban planners and chiropractors and systems analysts. But killers too, perhaps.

Then a friend came in and signaled him to come over to the bar. He was glad to get away, but as he said goodbye to Larry and the others, he couldn't help looking into the dangerous blue eyes of Larry's companion, as if to say, *I know you. And Larry's my friend.* And talking at the bar, he'd remember to look back every so often at the table, where Larry would be gesturing grandly or, once, wearing the dark glasses, as if his tale had taken him to the beach.

Then he was aware of someone clearing this throat behind him. It was the blond.

"Hi Tom," he said. "Here I am at last."

Tom had stared into his eyes in fear and anger, looking for a killer. But the other had seen the Tom who needed a lover.

"Hello, Robert."

"Roger."

Tom looked around at the table. It was empty.

"What's happened? Where's Larry?"

"That old queen? Well, I think he's found himself a friend," Roger said,

turning to the staircase. "Yes, look — there they go, off to paradise."

Tom saw Larry from behind, looking short and stooped beside a tall figure, lean, probably young, with short black hair and ears that stuck out. He was wearing new dark-blue designer jeans, and putting on an old washed-out denim jacket. He was perhaps the tallest person in the bar, but Tom had never seen him before.

"Maybe he'll get himself a new jacket," Roger said.

"Do you know him?"

"Of course not."

"But who the hell is he? Where did he come from?"

Tom was panicking, things were happening too fast. It was as if the figure in mismatched clothes had stepped out of nowhere to take Larry away. Now he was climbing the stairs two at a time in heavy black boots.

An opening in the crowd gave Tom a glimpse of the table — the sunglasses were still perched on it, wings out.

"I'd better go after him," he said hurriedly, slipping off the stool. "He's left his glasses."

He elbowed rudely through the crowd, snatched up the glasses, and rushed for the door.

Larry was almost trotting in his running shoes, while the other strode along with a tight, joyless swagger. Tom got his drunken legs to run after them.

"Larry! Slow down!"

Larry stopped, spinning around, while his companion took a few steps farther up the street and came to a halt, not turning back.

"You forgot your glasses."

"Those things aren't mine!" Larry was delighted by this touch of comedy.

"You sure?" Tom said stupidly, walking the last few steps, almost out of breath.

"I wouldn't wear those tacky glasses!"

"Well," Tom went on doggedly, "perhaps they're your friend's."

The other only shook his head a little, his face still turned away. Tom noticed a silver stud in his ear.

"I don't think so," Larry said drily.

"But thanks, thanks anyway."

He wasn't sober, but obviously he was shrewd enough to see Tom's anxiety and the way Tom looked at his companion's back.

"What's the matter?" Larry said, stepping closer, and using a softer voice.

To Tom it seemed to be the first time they'd looked at each other. He moved uneasily, wondering what the older man saw. For a second he thought of simply telling him. *I thought you were the one. I was sure you'd gotten killed.* But that was impossible.

Larry still spoke in a soft voice.

"Don't worry about me," he said. "I can take care of myself."

For a second, it was as if Larry had read his mind but he went on.

"Don't believe everything you hear. Kelly's really a sweetheart." He looked around. "But he doesn't like to be kept waiting — it's not his style."

As if trying to catch what was being said, Kelly turned his head sharply, just a little. The stud in his ear, Tom saw, was meant to be a star, or perhaps the wheel of a spur.

"Go and have a good time," Larry said, starting off again. "Why not — good-looking kid like you? I'll lend you that album someday, okay? Be seeing you!"

And probably, Tom thought, slipping the glasses into his shirt pocket and turning back to the bar with Larry's blessing, probably he would. Almost certainly he would. □

For a second he couldn't move — couldn't breathe — he was going to strike, batter the old lined face. Then he pulled away, and jumped up, almost knocking over the stool.
"I said no!"

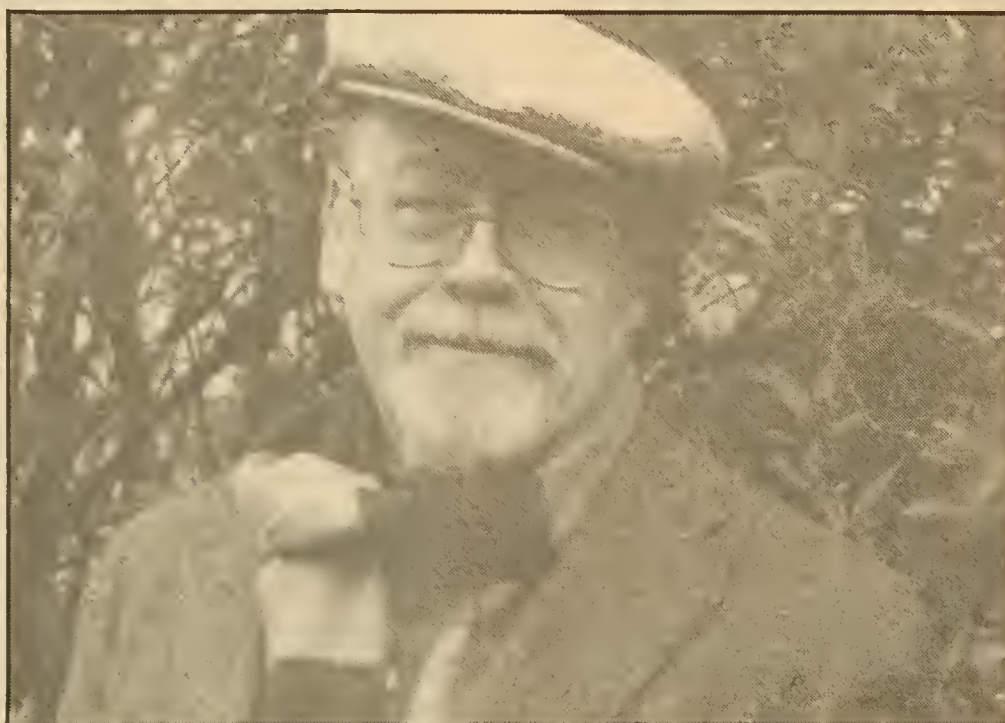


Hansen: passing the beady-eyed acid test

I first encountered Dave Brandstetter in the best possible way — through a friend whose devotion to detective fiction is nearly as fanatical as my own. "What? You haven't read *Fadeout*? You've simply got to hole up for a weekend with this man. He's a marvel!" Truth to tell, I was skeptical. There have been a lot of detective "marvels" lately — feminists, twelfth-century monks, Renaissance alchemists — and few survive the acid test of a beady-eyed read.

The main problem is *The Rules*, as laid down by Dorothy L Sayers and the London Crime Club. "There shall be no acts of God, unrevealed clues, parachuted suspects, or intuitive solutions." (One of my favourite characters, Moses Wine in *The Big Fix* foundered on these shoals.) Next: "The detective must be interesting and have the odd shred of believability." (Even the orderly and patent-leathered Hercule Poirot has his saving graces.) Finally: "The setting must be part of the action." (Big cities and English country homes still work, and there are good reasons why no one has successfully set a detective story in Duluth.) Given *The Rules*, it's not hard to understand why writers often ignore the problems, relying on gimmicks to camouflage tired plots.

So it was with a certain cynicism that I finally decided to give Dave a glance. The first pages of *Fadeout* weren't promising. Good Ol' Foggy-Dusty Southern Cal. I waited to see if the plot was cribbed from Ross MacDonald or worse, Dame Ngaio Marsh. Then, with Dave beginning to pull together the plot



Joseph Hansen: "making a contribution by writing good pop fiction and including issues in it"

— as an insurance investigator he's looking into the disappearance of a country/western singer on the eve of his Big Break — I read faster. The dialogue was a nice update of Dash Hammett, in good clear prose. And on page forty-four, Brandstetter turned human: "In twenty years you could say and do a lot you wish you hadn't. In twenty years you could store up a lot of regrets. And then when it was too late, when there was no one left to say 'I'm sorry' to, you could stop sleeping for regret, stop eating, talking, working, for regret. You

could want to die for regret."

The regret is for the things unsaid to Dave's first great love, and the fact that the late lamented was named Rod is irrelevant. The grief is believable. I kept reading to see if Dave got his person, and to see if he resolved his grief, and to see if being gay was just a gimmick to gloss a tired plot, but by the end I was hooked.

Early in the morning, then, I bearded a winter blizzard to purchase the rest of the Hansen oeuvre: *Death Claims*, *Troublemaker*, *The Man Everybody Was*

Afraid Of, and *Skinflick*. Armed with a week's supply of Dorito Chips and a fridgeful of Tab, I immediately read the whole batch, in one lovely indigestion-hazed lump. I shared Dave's grief, watched him wobble through a too-soon affair, confront his own aging and his father's illness, and, finally, leave his secure job at Medallion Life Insurance to go out on his own as a freelance investigator. In every book, the characters clicked, the plots didn't creak, and nowhere did Hansen resort to camp or cant to make his points.

Not that Hansen didn't make moral statements. He wouldn't be writing detective fiction, one of the most moralistic genres extant, if he wasn't concerned with the issues of modern North America. Gay exploitation and porn rank high on Hansen's hate list. Dave's job is secure only because his father, a hard-boozing heart case with a dozen ex-wives, is president of Medallion Life. Gays are presented as ordinary people living their lives, as terrified closet cases victimizing or being victimized, or as liars or thieves. Women, usually either sexless or sex-machines in detective novels, come off as they really are. Some are bright and witty, with sympathy and talent; others are castrating horrors, whining teeny-moms, or conniving California Reaganites.

Those hoping for more militant statements will be disappointed. Hansen's novels aren't a platform for discussing gay rights; Brandstetter, a middle-aged World War II veteran, isn't an activist

Keeping up with Brandstetter

Gravedigger by Joseph Hansen. Holt, Rinehart, 1982. \$16.25.

The blurb on the fly-leaf claims that "*Gravedigger* is Joseph Hansen's strongest novel yet," but I'm not so sure. I've always admired the vivid economy of Hansen's snapshot prose, which evokes the people and geography of southern California (a place I've never been) with all the quirky realism of the familiar. *Gravedigger* takes place in the grey, wet California winter, and the rain seems to have washed out more than Dave Brandstetter's front yard. The usual clarity of Hansen's prose is muddled in this book: his descriptions are blurry and his plot-line is lost in a fog.

This is the sixth of the classic Brandstetter mystery series, built around Hansen's middle-aged gay insurance investigator, a private, hard-working man of few but well-chosen pleasures. Hansen has trouble getting this story to move, despite (or perhaps because of) a sensational plot device, a psychotic mass-murderer who commands a sex-and-death cult in the desert. The topicality of the subject does not succeed in enlivening the plot; instead, it seems to have confounded Hansen's usual control over his story. This monstrous horror has not been integrated into the novel, but rather hangs over it like a dark cloud, releasing its final violence in an ending that makes all that has gone before seem incidental. The usual human motivations of greed, lust, guilt and love, the stuff of classic mystery writing, have been bypassed for

the simple irrationality of madness. As a result, the main characters do not emerge from obscurity, nor are they illuminated by the fiery conclusion.

The consequence of this central weakness is that Hansen, perhaps in an effort to animate his flagging novel, has lost the careful balance he usually maintains between the main mystery plot and the developments of Brandstetter's personal life. These have formed the warp and woof of the earlier novels, deftly interwoven without losing their distinct meanings.

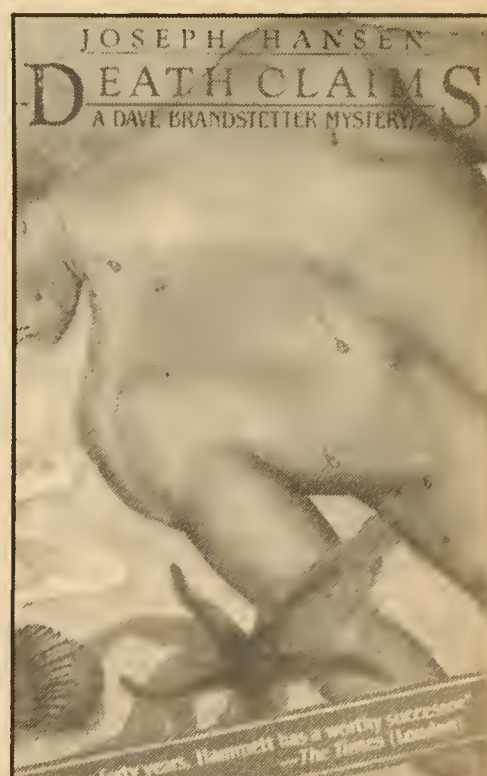


Brandstetter, like most gay men, has contained and privatized his sexuality at the same time as experiencing it as an ever-present reality, one that informs his every action and perception. In *Gravedigger*, the baroque havoc of Brandstetter's sexual life, as he deals with a ruthless and unscrupulous suitor, easily diverts our lagging attention and upstages the mystery story. For a time the sub-plot becomes so much more interesting that one imagines the solution to the mystery may lie there.

Meanwhile, the main story languishes and never recovers. Hansen disappoints the reader by resorting to a gay subplot involving the tragic reunion of old lovers that is uncomfortably close to another that occurs to better effect in the first Brandstetter mystery, *Fadeout*. The principal actors in this latest drama are less memorable than the incidental characters Brandstetter meets along the way: an overweight music student named Trio, a young German woman who "could not give names to strangers on the telephone," an old woman in a lavender pantsuit who runs a truck rental agency. The last gives Brandstetter a toy truck with "Momentum" printed on its side, introduced here, perhaps, to compensate for its absence in the plot.

If you are a Joseph Hansen fan (and the series as a whole gives one ample reason to be), you will want to read *Gravedigger*, if only to keep up with Dave Brandstetter's love life. Hansen is still Hansen, even in this unfocussed novel, but I hope that the next Brandstetter mystery is a stronger example of this modern master's work.

Robin Metcalfe □



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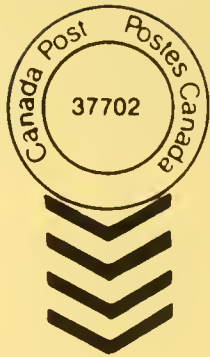
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The Dresser has two of the grandest roles for actors in recent drama, which may explain why theatres across the country have been scrambling for the rights to Ronald Harwood's Broadway hit. Vancouver Playhouse's November production had the exciting combination of Robin Phillips, former artistic director of the Stratford Festival, and William Hutt, leading Stratford actor. Hutt (seated, left) plays Sir, an aging actor-manager of a threadbare Shakespeare company touring England during the war. Norman, his faithful dresser (Phillips, standing), has loved the blustering and tyrannical Sir for years but, unrequited, has been forced to sublimate his feelings into a fussy, sexless life of service. Phillips, according to TBP's correspondent Don Larventz, allows Norman only one fleeting moment of affection as he "tenderly applies makeup to Sir's hands, too unsteady to do it themselves." Sir "holds no brief for buggers" and bewails the fact that the war has reduced his company to "old men, cripples and nancy-boys."

Edmonton's Citadel Theatre also mounted a production (above) during October, starring Patricia Collins as Sir's wife, John Colicos as Sir and Jeremy Hart as Norman, though not even Colicos's competence could salvage this numbing production. Toronto audiences will see the Toronto Arts Productions version beginning January 21.

Ed Jackson □



and wouldn't be believable if he was. In the best tradition of hard-boiled private eyes, Dave is a cynic with a dim view of most human behaviour. He assumes that people lie, cheat, steal, and kill to protect themselves, their social and financial positions, and their friends and family. What Hansen does is make a small but meaningful contribution by writing good popular fiction and including his issues in it — a role detectives have played since the estimable Holmes first laid out his cocaine needle.

Margaret Cannon □

SELF-HELP

Gay folk wisdom not just for beginners

Coming Out Right: A Handbook for the Gay Male by Wes Muchmore and William Hanson. Alyson (Box 2783, Boston, MA 02208, USA), 1982. \$7.95.

For the gay man, "coming out" is not an easy time, but in recent years a number of books have been published that go a long way to smoothing out the road. A browse through even a straight bookstore will turn up any number of books, from *The Joy of Gay Sex* to a gay romance. Most will help foster a better self-image or help family and friends to understand you better. They're great, and they go a long way towards straightening out some of the side effects of coming out, like guilt, self-hate, low

self-esteem or feelings of inadequacy or isolation.

But what do you do once you've put yourself and others at ease with your gayness? How do you go about making that big transition into the gay mainstream?

I remember my coming-out two years ago at the age of sixteen. I read anything and everything that dealt with homosexuality, from *Time* and *Newsweek* to *Blueboy* and *The Journal of the American Medical Association*. I had accepted my own gayness and was happy with it. My parents knew, but thanks to my disastrous and overdramatic coming out, they weren't terribly happy about it, and I'd chosen to leave them alone to work it out themselves for a while. I didn't feel guilty; I didn't feel less of a man, nor did I cover my head for fear of the lightning bolt God was going to throw down at me. I did feel lonely. And isolated. I wanted some contact, some interaction with other men who felt as I did, but nothing I'd read helped. I knew gay bars existed, but I didn't know where and I didn't know what to do once I got there. I knew that I wanted a lover, but I hadn't the foggiest idea how to go about getting one.

That's where this book, by Wes Muchmore and William Hanson, makes its greatest and much-needed contribution. *Coming Out Right* eliminates a lot of the double talk and pseudopsychiatry that often accompanies a work on coming out, and focuses its attention on edging gradually into gay life.

The actual chapter on coming out

takes up only eight or so pages in the book, and boils down to the choices a gay man must make in deciding whether or not to come out to friends, family, schoolmates or co-workers. The facts are presented in a no-nonsense, up-front way, with important information on handling reactions you can expect from the various people you choose to come out to.

But the book's greatest strength is its practical advice on adopting a gay lifestyle, with all its rewards and frustrations. You get valuable information, together with some gay folk wisdom I'm

**COMING
OUT
RIGHT**
Handbook for the gay male



sure most of us would have appreciated at the same point in our lives.

Whole chapters are devoted to the bars and the baths. The former includes a helpful little section on "How to Drink." Cruising, and how not to get picked up by the police, are included, and you're introduced to the issues of first-time sex and first-time romance.

Some of the most helpful information is on drugs, gay health problems and gay men and the law. With so much emphasis in the gay world on the bars and widespread drug use, it's too easy for someone new to the scene — especially one who's just become old enough to drink — to become a bit too dependent on recreational drugs. One whole chapter presents the facts on everything from poppers to "deadly body rotters" like PCP and MDA. The gay health section focuses its attention on sexually transmitted diseases, stressing adequate prevention and medical attention with a comprehensive list of trouble signs. The chapter on gay men and the law is built around American law and may not wholly apply to Canadian gays, but its advice on how to avoid trouble is certainly universal.

One section of the book I found pretty weak is the chapter on "The Underage Gay." Being a technically illegal item myself, I didn't like the main thrust of its advice — just keep your cool until you turn twenty-one. Don't leave home, and don't fool around. I can't buy that, and neither, I think, can a lot of other young gays. We can do an awful lot more than sit around and wait, and it's unfortunate that a book which will no doubt reach a good number of underage gays doesn't have any better thoughts to offer.

Back in my coming-out days, if I'd been told I could do nothing except perhaps meet in coffeehouses while otherwise staying at home and being good, I probably would have — and I'd be a nervous wreck right now. Like too many gays, the authors seem to have forgotten how it feels to be on the other side of the age barrier, and they explore none of the alternatives — like organizations for young gays, magazines and local support groups.

For the most part, though, this is a strong book with few weaknesses. It has a light, digestible, often humorous style, and contains a wealth of real information presented in an accessible manner. The information and outlooks are up to date, and the authors deal with the joys of being gay as well as the problems. This book certainly isn't just for those who've recently come out; it's got a lot in it that would be useful to those of us who've been "around" a while longer. A well-written, comprehensive book, it belongs on every gay man's bookshelf, and in every gay resource library, drop-in centre and church.

Robert Barron □

FICTION

Cornholing, calluses and teen-age lust

A Boy's Own Story by Edmund White. Clarke Irwin, 1982. \$13.95

"Here was this boy, laughing and blonded by the sun and smooth-skinned, his whole body straining up as he reached to cleat something so that his T-shirt parted company with his dirty, sagging jeans and we — the father and I — could see Tom's muscles like forked lightning on his taut stomach; here was this boy so

handsome and free and well-liked and here were we flanking him, looking up at him, at the torso flowering up out of the humble calyx of his jeans."

So speaks the unnamed narrator about an unconsummated teen-age love in Edmund White's third novel, *A Boy's Own Story*, a tale of growing up gay in America. Short at two hundred eighteen pages, this book contains the best fictional writing White has yet produced — vivid, funny, touching, sensual. Tom of the well-developed stomach muscles certainly comes wonderfully to life. Scruffy, with dirty underwear and a bent for serious (albeit unsophisticated) talk of Sartre, he proudly shows his friend the calluses developed playing folk music on his guitar. For White's narrator, Tom is beauty when the rest of his world is particularly unattractive.

His parents divorced — an eccentric father who sleeps by day and amasses his considerable fortune at night and a mother unable to move beyond her husband's rejection — this clever youth tries to understand his love of men without having to admit his homosexuality. White moves freely and with assurance back and forth through his hero's teen years, introducing a series of bizarre and occasionally lovable characters.

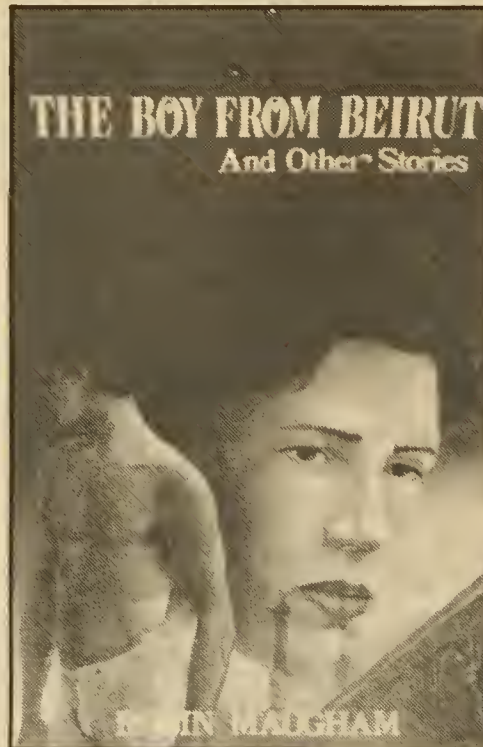
Twelve-year-old Kevin is into cornholing (an expression for anal sex that was new to me) but doesn't like to be kissed. Fellow summer-camp mate Ralph is considered oversexed and has a nasty habit of trying to persuade the younger campers to lick his cock: "To overcome my scruples, Ralph hypnotized me. He didn't have to intone the words long to send me into a deep trance. Once I was under his spell he told me I'd obey him, and I did. He also said that when I awakened I'd remember nothing, but he

was wrong there. I have remembered everything."

Feeling that male role models might channel his sexuality more acceptably, this well-read boy has himself bundled off to boarding school. His father's permission for this expense must be elicited by means of a coldly logical, business-like letter explaining in detail the advantages of this move. Once there, he is



befriended by the Scotts, the English teacher and his wife, a poet. They eventually have a threesome which the Scotts find great fun, but for the youth it is disappointingly uneventful. In an effort to help him overcome his homosexuality they introduce him to their Church of England confessor, who points out that his lust for men is not only a sickness but



more importantly a sin. When he doesn't capitulate to the Church as hoped, the Scotts drop him.

So good is much of this book that those parts which don't work give the novel an unfortunate unevenness. The apparently *de rigueur* visit to the local whorehouse is flat and boring, redeemed only because the trip is made with Chuck, rumoured to have the biggest dick at school. Psychoanalysis with a fat analyst who constantly pops "diet pills" is meant to be scathingly satirical, but seems positively dishonest in the context of Chuck's penis and his secret desire to be the new Ernest Hemingway. White too often wants to explain, and when he does you want to scream, "Don't tell me, show me!" — a phrase he must use a hundred times a week teaching creative

writing at Columbia University.

Still, the betrayal of the beatnik music teacher, Mr Beattie, by this boy-man brings the novel to a close in the subtle and ambivalent style that is White at his best.

The *Body Politic* editor who sent me *A Boy's Own Story* enclosed a little note saying he hoped I liked the book as much as he liked the delicious cover. I did.

Paul Pearce □

New short fiction: the talent to amuse

The Boy From Beirut And Other Stories by Robin Maugham. Gay Sunshine Press, 1982. \$8.95.

The Gay Touch by Peter Robins. Crossing Press, 1982. \$6.50.

The Voltaire Smile by Ron Harvie. Gay Presses of New York, 1982. \$9.25

The most effective and affecting piece in these three collections of short fiction is the late Robin Maugham's "Dieter," a sorrow-tinged recollection of an aborted affair with a German youth in pre-war Germany. This indicates not only Maugham's superior skill but the limitations of the other two volumes, whose authors aspire, like most writers of gay fiction, to display a talent to amuse, but who may not realize how difficult that can be.

The suppression and furtiveness of Maugham's experiences in the '30s and '40s is alien to many young gay men today, but I suspect that the courage required to think and act under the conditions he describes gives his reminiscence a transgenerational appeal. Maugham relates an exchange with his famous uncle Somerset about a just-completed manuscript, in which Robin was told: "I don't know if you realise it, but in fact what you've just proved is that homosexuality simply doesn't work."

Indeed, resignation and courage cohabit *The Boy From Beirut*. In "Dieter," the meeting and parting with the German boy in 1936 engenders self-knowledge years later. Maugham could not bring himself to abandon the position, responsibilities and safety of his life in England, unlike Christopher Isherwood and Stephen Spender, who escaped to Germany a few years earlier. Maugham didn't yet conceive of himself as either a writer or a homosexual, and he wouldn't break out of the life he was born to lead until after the war.

The six stories in the book are well executed and the dialogue is especially good. Maugham not only had an ear for the way class biases and affectation are expressed, but also a gift for conveying the attitudes of insularly bred Englishmen of relatively high rank. Four of the stories involve such men living in remote outposts of the British Empire and falling in love with native boys, a situation Maugham himself experienced and reports on in "The Senussi Soldier," another recollection of thwarted love. These portraits of foredoomed relationships develop the same theme almost equally well; on balance, however, they are oppressive and stultifying.

An annotated interview conducted by Maugham's secretary, Peter Burton, takes up a third of the book. It contains some interesting memories and insights into the life of Robin's illustrious "Uncle Willie," who never, as his nephew was to do, broke free from the guilt he felt about his homosexuality.

Peter Robins is also English, but his England is a far cry from the one which

Wisdom from an "artless" life

The Disrobing: Sex and Salire by Royal Murdoch. Gay Sunshine Press, 1982. \$6.25.

As a young man, the British novelist Graham Greene would take his brother's revolver to a secluded park and play Russian Roulette. Suicide wasn't on his mind. Boredom was. It weighed so heavily upon him that he thought that bringing himself close to death might rekindle an appreciation for life. Just recently, in a radio interview on the CBC, Greene spoke of being terribly bored again, this time from experience overload. He'd seen too much, done too much.

His sentiments were echoed by another British literary figure, JR Ackerly, when toward the end of his seventy year life he wrote, "To be old, on the shelf, half deaf, written out, fucked out — there isn't much left. Curtains would be welcome, but they don't fall when we desire them."

When wrinkles come, can *Weltschmerz* be far behind?

Not if you choose peace over experience, advises Royal Murdoch in *The Disrobing*, a posthumous collection of his poems, letters and journals released this month. Having chosen the former, Murdoch reached those years that Wordsworth described as "bringing the philosophic mind." He writes of "the hour of splendour in the grass," and like Wordsworth, grieves not but rather finds strength in what remains behind.

Born in California in 1898, Murdoch moved extensively around the world before settling down in Mexico City in the mid-1960s. There, Gay Sunshine editor Winston Leyland visited him sev-

eral times and began the work which resulted in this volume.

Murdoch is a poet of feelings even when writing prose. His account of his idyll with a Latin American Adonis, Pedro Nel, rendered in both poetry and prose, tugs the reader's heartstrings as surely as it did the poet's. Though the quality of the poetry ranges from sophisticated to sophomoric (the gaylib poems in particular), the quality of the prose is consistent, and its subject matter (growing up and old in pre-gaylib America) compelling. His description of a gay bathhouse in the '30s, for example, proves that while the actors change, the dialogue doesn't. It could be New York in the '80s.

Murdoch might have made it to the

Murdoch: strength in what remains behind



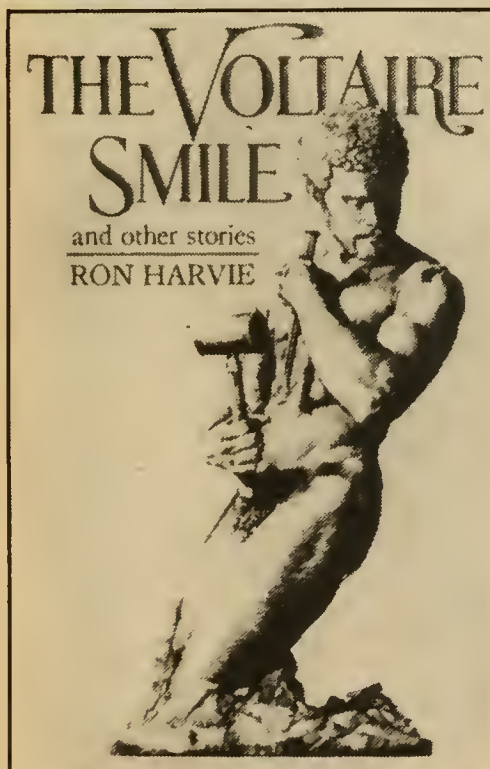
roster of minor American poets, but for the fact that he never sought the lime-light (insisting that "lime corrodes and kills"). In a piece written just before his death in 1981 at the age of 82, he disclosed that he wished to be remembered by "some phrase, a combination of words, a form of expression." After reading these gleanings from his twenty-five-volume oeuvre, the reader might be inclined to remember him as much for the artlessness by which he lived his life as the art he gave to ours.

Paul Hartwick □

Selections from *The Disrobing*:

- "Music, poetry, friendship — these three have consoled me, insofar as consolation is humanly possible."
- "Live like an egg — always ready to hatch."
- "Love! — love moderately and be happy, love excessively and be a genius or a fool: fail to love and be a monster."
- "If you want to live, learn how. The advice sounds trivial, but it isn't; it involves a long study of your own body and personality, your reactions to stress and stimulus, the conditions under which you fail or flourish, the practice of restraint and a wise opportunism."
- "Long before I read it in a scientific treatise, I knew that the most intense sexual ecstasy is self-induced, or as another psychiatric author puts it flatly and honestly: as good a solution as any is to think of the loved one and masturbate."
- "Have I anything to regret? Very little. Sometimes like the old man in Yeats' poem I 'sit and brood on lost chances to love,' but in memory a love that was not consummated can be more poignant than one that was fulfilled."
- "You can't hurt a faggot/ Who has learned to be free."

left its imprint on Maugham's mind. His stories are of more "ordinary" people, men and women not born to luxury or daunting family tradition. The tone of his writing runs from something like middle-class optimism to an exuberant



cynicism that verges on cruelty. There is virtually no resignation here, and many of the characters take their gayness as a right, if not for granted.

Robins favours the pointed, witty surprise ending and several of the stories evoke the spirit of Saki. Unlike Saki, however, Robins doesn't need to express his homosexuality in an involuted, wick- edly amusing fashion, using bourgeois pretensions as a foil. Robins's genera- tion has no need for Edwardian camp — this may be liberating but it does deprive his work of one kind of tension.

The least successful of the stories is the first, "The Coming Out of Tony Flanders," which adds nothing of value to its genre and carries a tone of smug congratulation. The protagonist, a youth visiting London from the hinter- lands in search of the kind of gay experi- ence unavailable at home, is little more than a peg on which to hang tired jokes. The best story, and the least typical, "A Friend of the Family," is about a young boy's relationship with a gay man that ends under nasty circumstances. It is quietly harrowing. The balance of the stories are infused with a sense of fun and are slight things, enjoyable on their own terms.

The best story in Montreal writer Ron Harvie's collection is also about an un- successful relationship between a gay

male and a youngster. The story, which gives the collection its name, is less frightening than Robin's for two reasons: it offers an affirmation of gay dignity and values, and it is much more sentimental.

Much of the work in this volume is sentimentally inspired or executed. This tendency, however, results in the roman- tic treacle of "Medvedy," a clumsy, stilted *fable manquée* which is a bad im- itation of Hans Christian Andersen. Apparently intended to portray the irrevocable nature of lost love, it seems to be the work of a morbidly narcissistic adolescent.

More typically, Harvie is breezy (or at least upbeat), and he varies his subject matter and style. Unfortunately, in the most densely textured, most erotically charged of the stories, he allows himself to sabotage his effectiveness. His ear isn't always acute: the narrator of "Mother in the Trees of Greece" fixes on the shorts worn by a Greek boy, ob- sessed by their ability to cling to his waist and hips without a waistband, but Har- vie interrupts the flow of feeling and thought with a wisecrack, "Is this why Socrates drank the hemlock?"

About half of these stories have ap- peared in gay periodicals, and they share the limited scope and tone of much of the work published in these magazines. Harvie's stories are considerably better than most of the fiction gay men read to- day, but he doesn't stray far enough

from the conventions of popular gay novels and short stories in North Amer- ica. Here and there, in large sections and passages, there is evidence that he might be able to escape these constraints and tell us more about gay life as it is and might be.

George K Sax □

School's out — and so's "that kind"

What Happened to Mr Forster? by Gary W Bargar, Clarion Books, 1981. \$11.95.

This is the story of how a pack of puri- tanical parents who think gay people are not fit to teach drive Jack Forster from his Kansas City school. It's a subject that has been handled before, but rarely in a children's book. The year is 1958 and the narrator is eleven-year-old William Louis Lamb, who takes quite a liking to Mr Forster (a crush? and what kind of attraction does this Louis feel for his friend Paul?).

Thanks to Mr Forster, Louis finds self-confidence, learns to play baseball and is called Louis, instead of Billy Lou. (Ugh.) Even Louis thinks it strange that Mr Forster lives with another man, but the parents — led by Mrs Hardcastle, the Baptist preacher's wife — are out- raged at "that kind" teaching children. "Fred and I love each other," Mr

Forster says during a superbly written confrontation with Louis at the end. "That's the important thing for you to understand now." It's a good book, and ambiguously autobiographical: author Bargar grew up in Kansas City and no longer teaches elementary school. Perhaps teachers could use the book in their classes... if they're not afraid of the Mrs Hardcastles of this world.

Glenn Wheeler □

Author Bargar: a crush on the teacher?

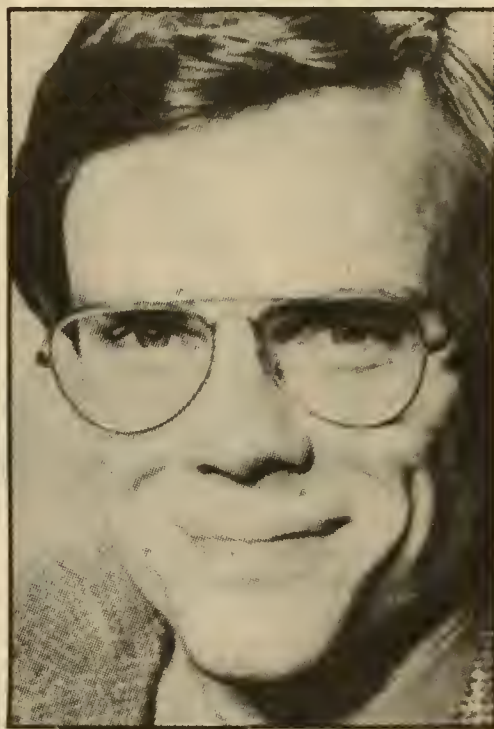
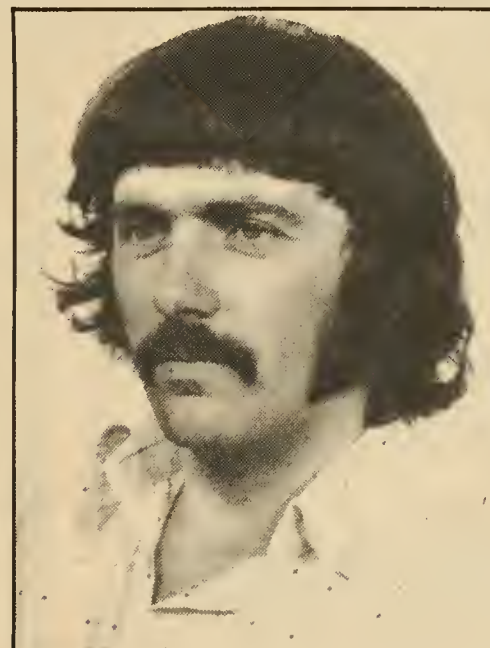


photo: Toni Browning

AESTHETERA

- Two gay fathers in Hamilton, Ontario will be profiled in an eight-page feature in the February issue of *Life* magazine. Michael Dorman, Robert Knight and their children were followed and photo- graphed in Hamilton and Toronto for two weeks earlier this month. Appar- ently, *Life* scoured the United States for a pair of gay men who would fit the qualifications for the feature before fi- nally casting their eyes over the 49th.
- *Death Claims*, Joseph Hansen's 1973 David Brandstetter mystery, was recent- ly optioned for a motion picture by Red House Productions, who laid out \$2,500 against a purchase price of \$50,000 for the book. A number of producers have flirted with the film rights in the past, but were reportedly hesitant about such a straightforwardly gay protagonist.
- Ladyslipper, Inc have released their 1983 *Resource Guide and Catalogue of Records and Tapes for Women*, in- cluding jazz, blues, classical, folk, spoken word, rock, and children's discs and tapes available through wholesale and retail. The catalogue may be re- quested from the non-profit company by



O'Carroll: ground-breaking book out in paper

writing Box 3124, Durham, NC 27705. Include postage if you can.

• *Paedophilia: The Radical Case*, the provocative ground-breaking book by England's Tom O'Carroll, is finally available in a low-cost paperback in North America. The book was reprinted by Alyson Publications (Box 2783, Bos- ton, MA 02208) at \$8.95 US, with a new introduction and afterword about O'Carroll's prosecution as chairman of the Paedophile Information Exchange. *TBP's* review last year said, "Someday there will be a school named after Tom O'Carroll."

Top 10 fiction books:

1. *Tricks* by Renaud Camus
2. *Cobalt* by Nathan Aldyne
3. *Further Tales of the City* by Armistead Maupin
4. *The Boy Who Picked the Bullets Up* by Charles Nelson
5. *Funeral Games* by Mary Renault
6. *A Comfortable Corner* by Vincent Virga
7. *Annie on my Mind* by Nancy Garden

8. *Stud* by Phil Andros
9. *Sunday's Child* by Edward O Phillips
10. *The Frog Who Dared to Croak* by Richard Sennett

Top 10 non-fiction books

1. *Flaunting It!* edited by Ed Jackson and Stan Persky
2. *Sex* edited by Boyd MacDonald
3. *God's Bullies* by Perry Deane Young
4. *Paedophilia: The Radical Case* by Tom O'Carroll
5. *Lesbian Studies — Present and Future* by Margaret Cruikshank
6. *Anal Pleasure and Health* by Jack Morin
7. *Gay and Gray* by Raymond M Berger
8. *Flesh* edited by Boyd MacDonald
9. *Meat* edited by Boyd MacDonald
10. *Embracing the Exile* by John Fortunato

(at Glad Day Bookstore, 648A Yonge St, 2nd floor, Toronto, ON M5Y 2A6.)

This issue's writers

Rick Archbold, 32, is a happily unemployed ex- book editor living in Toronto.... Robert Barron lists his main ambition as "finding a rich husband and getting the GX!!! out of Red Deer, Alberta.... Toronto freelancer Margaret Cannon appreciates gay culture from her heterosexual point of view.... Paul Hartwick is a freelance writer living and lov- ing in Toronto.... *TBP* collective member Ed Jackson recently completed a cross-Canada pro- motional tour for *Flaunting It!*.... John Alan Lee, MA, PhD (Sociology), teaches at the University of Toronto and is currently researching a long-range study on older gay men in Canada.... Robin Metcalfe, long-time Maritime activist, is the editor of *Making Waves*.... Lionel Morton lives and writes in Toronto.... Paul Pearce's ambition in life is to do nothing at all — but very well.... Jane Rule lives on Galiano Island, BC, and is a frequent *TBP* contributor.... George Sax is a film critic and social scientist living in Buffalo, NY.... In a pre- vious life, Stephen Stuckey played Loretta Young's best friend in many of her films.... Glenn Wheeler is a journalist presently on *TBP's* news staff

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Jan Young
The Way Tunnel

Experiments (aesthetic and ethical)

A recent visitor to Canada, Phil Carswell of Australia's *Gay Community News*, has given me some disappointing background information on a book published in North America by Alyson Publications, a (mainly) gay publishing house in Boston.

Young, Gay & Proud!, an informational book for young gays containing many quotes from high-school students and other young people, was compiled over a two-year period by Carswell and four colleagues, the "Gay Teachers and Students Group of Melbourne." The book was published in Australia to howls of outrage from some conservative politicians.

Some time later, communication was received from Sasha Alyson, the head of Alyson Publications, about the possibility of Alyson's distributing the Australian book in the US. Some time later, the compilers were disgruntled to see that Alyson had gone ahead and published their own surprise version of *Young, Gay & Proud!*, incorporating some slight changes to the text including obliteration of Australian references and a few minor cuts and additions.

This unauthorized use of the Melbourne group's book was possible because the original edition had not been copyrighted. At the time of compilation, three of the five collective members were teachers and felt they could not afford to come out. There were difficulties in obtaining a printer and the book was eventually printed and delivered semi-clandestinely. It was feared that if the compilers were known (through copyright being registered in their names) they might be arrested.

After the Australian *Young, Gay & Proud!* was published (at a low price to make it affordable to young students) the controversy eventually died down and the book even found its way into some school libraries and programmes. Lack of copyright meant the material could legally be reused without permission or payment. A brief credit line in small print is included in the Alyson edition, but Phil Carswell and his colleagues feel this is inadequate acknowledgement. Alyson sells their version for \$2.95 (US) and is paying no royalties, not even a token sum as a gesture of gratitude. Payment would be especially useful as the Melbourne group is now preparing a companion volume for parents of gays.

The original lack of copyright brought about by the necessities of semi-underground publication under a repressive government means that Alyson Publications has no legal obligation to pay royalties to the originators of the book they are selling. But surely there is a moral responsibility, especially as the original collective members spent their own time and money, and put themselves at risk of legal prosecution and loss of their teaching positions in order to publish *Young, Gay & Proud!* as a much-needed public service. Where does Alyson's commitment lie?

Those interested in experimental fiction may enjoy two new titles — one Canadian, one English. The Canadian one, *Martha's Clinic* (\$2, Nongilloc Books, Box 495, L'Orignal, ON K0B 1K0) is by Albert Collignon who, a

few years ago, produced an intriguing short book about a man/boy relationship, *Prince David and His King*. Collignon's new 29-pager is about a gay writer who, accompanied by his dog Lady, becomes a cook in the Canadian north. Unfortunately, *Martha's Clinic* is both shorter and less artistically developed than the earlier volume.

Three Rainbows by English writer Tenebris Light (\$7.50, Brilliance Books, 110 Glenholme Rd, Hammersmith, London W6, England) is the first publication of his new gay imprint. Alas, much of it is given over to stating the commonplace in roundabout and repetitive ways. Thus, the extract on the back cover: "The rainbow is the twisting light. The rainbow is curved. This is a trick of the sun but also the act of demanding forgiveness. Offered by the rain and the sun. There is only a conspiracy between the rain and the sun to form the rainbow as the sun is above the rain and wishes to show its true colour which is not really yellow but a spectrum of all colour. That is the only gift of the sun and can only be appreciated by collaboration with the rain."

I admit my bias against this sort of writing may bar me from greater appreciation of Collignon's or Light's books. Certainly they are both dedicated craftsmen, willing to take artistic risks and unwilling to become "commercially viable." Light's book is handsomely produced, with attractive line illustrations by Sarah Baylis, and his new "Brilliance Books" is a welcome addition to the growing list of committed gay publishing houses.

The Gay Astrologer by John Savage (\$8.95, Ashley Books, 30 Main St, Port Washington, NY 11050) is one of only three books I've seen purporting to be about gays and astrology. I say purporting to be as *The Gay Astrologer* has obviously been written as a heterosexually-oriented book, then given a misleading title and packaged for the gay market by Ashley Books, which has a few other gay titles. On top of this, it is very bad astrology, dealing only with sunsigns and those in the crudest way: Taurus, we are told, will "shun underwear and doesn't wear bikinis or any other covering under his trousers"! This has nothing to do with Taurus, but it is certainly bull. There are some useless forms to fill in and a number of very bad drawings. The only other readily available astrology book specifically for gays, Michael Jay's *Gay Love Signs*, is mediocre at best but infinitely preferable to this fraudulent travesty. Avoid. □

Three Rainbows: illustration by Sarah Baylis



Hints to fend off fuzzy slippers

By the time you read this, I'm willing to bet there are three feet of snow on the sidewalk and a record number of runny-nosed Santas at every street corner. But before you accuse me of being a tightwad Scrooge or tell me that Christmas is the last vestige of the capitalist-materialist society, let's face some facts. We all know that there are at least four people out there who haven't eaten or slept in days because they don't know what to



Renée Vivien: 20th-century Parisian Sappho

buy you for Christmas. My friends and relatives don't have that particular problem — I drop hints at the drop of a hat, and I start sending out request lists about mid-October, carefully specifying size, colour and quantity. And it works. So, if you're tired of the usual cologne and matching bathpowder, and if the thought of one more pair of fuzzy slippers makes your skin break out, look over this list and start hinting.

For readers of historical literature, Naiad Press has recently released two translations of work by the twentieth-century Parisian Sappho, Renée Vivien. Born Pauline Tarn in 1877, Vivien fled to Paris in her teens and was involved with the notorious and beautiful Natalie Barney. To continue the name-dropping, she was also a next-door neighbour to Colette. Vivien lived the wonderfully decadent life of early twentieth-century Paris, complete with an early death. She left behind some twenty volumes of poetry and prose in French, some of which is still available. Her novel, *A Woman Appeared to Me* just released by Naiad, is a thinly veiled recording of her love affair with Natalie Barney and has been translated by one of the most important pioneering scholars in lesbian literature, Jeannette Foster. The second Naiad edition, *The Muse of the Violets*,

is a collection of Vivien's poetry, translated by Margaret Porter and Catherine Kroger. Her flowery and sometimes morbid style might not thrill every reader, but during her lifetime Vivien was recognized by the critics and had gathered a cult-like following even before her death. Her work, poetry that explicitly celebrates love among women, has made her a literary foremother to many contemporary lesbian poets, and it is good to know that her writings are still being made available to readers.

For those who are more inclined to celebrate Winter Solstice than to toast Father Christmas, Lee Lanning and Vernet Hart have produced *Ripening*, an unusual collection of lesbian lore and mythology. The book works like a farmer's almanac, taking the reader through the calendar as it describes ritual, tells stories and spins incantations that correspond with the annual cycle. *Ripening* is a wonderful combination of fact and fantasy. For example:

The old wommon in the moon made our first fire by rubbing her vulva.
Obsidian, an igneous stone, is a symbol of the sacred volcanic fire of wimmins sexuality. When carried in the pocket, it acts as a token of this.
The first scribe in literary history was a woman. Her name was Geshtinamma and she lived 5,000 years ago in Sumer.

The wide variety of source material and the amount of scholarly research that went into the making of this book are amazing. *Ripening* also contains selections of poetry and prose passages from women writers, Mary Daly, Susan Griffin and Monique Wittig to name a few. It is one of the most informative and fascinating books to cross my desk this year. Perfect for the reader interested in seeing lesbian lore and language as it appears cross-culturally and timelessly.

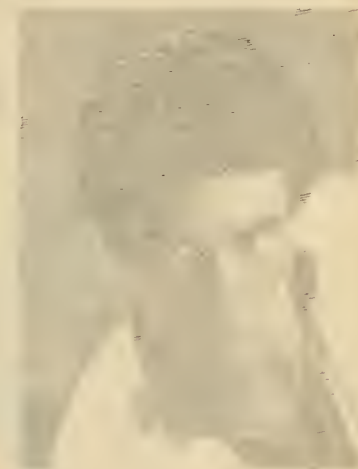
If you want a gift that continues all through the year, you might give a subscription to a periodical. My present favourite is *13th Moon*, a magazine that has a long and healthy history of presenting first-rate poetry, fiction and artwork. *13th Moon* publishes "famous" writers — Lynn Strongin, Audre Lorde, Adrienne Rich and Olga Broumas — along with a number of women who are not so well known. All the material in one issue may not be of the same literary quality, but there is a variety of style in *13th Moon*, a magazine that represents a wide range of women's writing and art. *13th Moon* also includes a book-review section, and in most issues there are well-written articles dealing with various aspects of women's literature. This publication is a mixture of styles and tastes, talent and form; it serves as a model for the best literary magazines, lesbian/feminist or otherwise. □

A Woman Appeared to Me by Renée Vivien (translated by Jeannette Foster). \$5.
The Muse of the Violets by Renée Vivien (translated by Margaret Porter and Catherine Kroger). \$4.50. Naiad Press, Box 10543, Tallahassee, FL 32302.
Ripening: An Almanac of Lesbian Lore and Vision. Edited by Lee Lanning and Vernet Hart. \$4.95 (US). Word Weavers, Box 8742, Minneapolis, MN 55408.
13th Moon. Edited by Ellen Marie Bissert. Drawer F, Inwood Stn, New York, NY 10034. (Variety of subscription packages).

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Classifieds

Friends

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PASSIONATE MALE, BI, seeks sensual bi women and men for pleasure and friendship. Open to anything gentle and mutually acceptable. Excited by slender youthful partners with imagination! I am 30, 5'11" 175 lbs. Please reply with descriptive letter and phone. Box 715, Station M, Calgary, AB T2P 2J3.

Hamilton

FANTASY, FUN AND FROLIC! Athletic, versatile bi-male, 27, 5'11" 155 lbs, university student seeks gay/bi female couple or male/female couple for fantasy romp. Box 8372, Dundas, Ontario.

Toronto

WANTED BY TORONTO gay male, age 30. An intelligent, sociable, pretty, stable gay female approximately 25 for possible marriage for business, social, family, companionship reasons. I am a professional business person, you must be non-smoker, light drinker, no drugs. Drawer D139.

YOUNG MONOGAMOUS LESBIAN COUPLE seek gay women and men for friendship only. Tired of "bar games." Interested in sports, music, books, art, and socializing. All replies answered. Include phone number. Drawer D156.

PRETTY FEMALE WANTED for permanent, sincere relationship with wealthy male, 29, 5'7", 135 lbs, drives Lincoln, own property, large home with pool for marriage-compatible girl. Photo, phone, letter, Toronto and vicinity. Drawer D182.

Friends/female

Barrie

HELP! Is there one lesbian under the stars who would be needed, wanted and loved by me? I am middle-aged, 5'3" 125 lbs, professional, very honest, caring, sentimental and romantic. I like all nice things in life. My favourites are dancing and travel. Drawer D095.

Toronto

A TIRED SWIMMER in the waves of time: civilized, somewhat reclusive female, 28, seeks long-term relationship. Drawer D131.

ATTACHED BUT LONELY affectionate lesbian seeks other lesbians for friendship, love, reading, long chats, music, good food. Also interested in penpals from wherever. Drawer D172.

Friends/male

International

W/M, 28, 6' 180 lbs, short brown hair/beard, vocational exile, seeks friends anywhere. Prefer over 30, heavyset, beard or moustache, affectionate. Please, no married. Box 2094, Lawrence, KS 66044, USA.

SON WANTED FOR LOVER. W/M, 42, seeks masculine W/M 2-25 who is sincere, versatile, attractive and desires very real relationship with older guy, must be well-equipped. Send letter with photo to: Orn, Box 2852, Long Beach, CA 90801, USA. All replies will be answered.

BIG, RUGGED GRIZZLY BEAR, if you can hold me down long enough to give me lots of fist-fucking, creative anal play, nipplework and strap, I'm your man for life. Your pleasure is my command. I'm gay white male, 31, 5'11 1/2, 150 lbs, brown hair, brown eyes, 5 1/2 half-cut, body hair, average looks, and love all of the above. My interests: working out, motorcycles, carpentry, wrestling indoors/out, country/city, fishing, hunting and beer. What're yours? Your looks unimportant if you can handle me... black hair/heavyhug a plus but not necessary. Terry Wallace, RFD 01, Box 127-B, Brownville, Maine, 04414, USA. 207-965-8197.

MUSICIAN? GOOD-LOOKING, 21-year-old American seeking a sincere gentleman for a very special relationship. I'm involved with music and like European rock — ABBA and the Human League to name two. If you're not interested in the gay lifestyle and believe in something called love, please write me a letter and I'll be sure to answer. Smoker? Drawer D142.

National

DYNAMIC HONEST PROFESSIONAL, 37, seeks contact with other professionals, CA, LLB or MD, 30-45 for correspondence, friendship and more. Enjoy a wide variety of interests. Am warm, mature and fun-loving. Discretion assured. Drawer D093.

WHITE MALE, 32, 5'10" 160 lbs, blue eyes, blond hair seeks good Canadian friends, 21-40, airline employee. Write J Harris, Box 54402, Tulsa, OK 74155-0402, USA.

WGM, 36 years old, masculine, blond, moustache, generous, financially secure, university education, french active/passive, greek active; seeks WGM up to 26 years, slim. Can offer job for proper person. Send

reply, phone with photo to SJS, Box 147, Zenon Park, SK S0E 1W0.

British Columbia

KELOWNA BC WGM, 36, 6' slender, clean-cut, educated, into travel, reading, science, computers, hiking, biking, wrestling, body contact and massage, desires to meet similar man 25-40 for friendship or possible relationship. Drawer C861.

VANCOUVER GM, 33, wants to meet men in Duncan, Comox, Courtenay, mid-island areas. John, Box 4948, Vancouver, BC V6B 3W2.

Vancouver

IF YOU'RE AN UNDER-30 GWM looking for sincere friendship with an over-50 GWM, the search is over. He's at 261-6504 (5-9 pm).

BLACK GAY MALE, are you out there? Attractive, masculine, white male, 26, 5'9" 140 lbs, blond and bearded, friendly and affectionate would enjoy a close friendship/penpal. Interests: weight training, swimming, cycling, the outdoors, long walks, camping, the arts, movies and current events. Drawer D134.

Alberta

NORTHERN ALBERTA gay male, 33, would like to meet other guys under 30 for companionship. Discretion appreciated. Photo and phone a must. No reply if no photo. Drawer D039.

ATTRACTIVE GWM, 6'2" 175 lbs, 31, seeks GWM, 25-35, for sincere friendship, possible relationship. I am a non-smoker who enjoys the outdoors, music and theatre, and open to others. Your photo gets mine. Drawer D143.

GUY IN BANFF, ALBERTA AREA who likes skiing, horses and outdoors would like to meet guys living around here or coming through. Write soon with photo, SVP. Drawer D154.

NORTHERN ALBERTA gay male, 46, would like to meet others for companionship. Reply Box 5382, Fort McMurray, Alberta T9H 3G4.

Calgary

QUIETER TYPE WOULD not mind meeting Mr Right, early thirties, not bad-looking, people who send photos will get faster reply. Write soon, OK? Drawer D090.

I'M A 24, 6', BLOND, 165 lbs, with blue eyes who'd love to drool over a photo of your beautifully exposed manhood. I'll return one of mine upon receipt. I'm also into homemade VHS and would like to trade with someone with similar urges. Please hurry! I'm horny!! Drawer D176.

Edmonton

GWM, 6', 165 lbs, YOUNG, WELL-BUILT professional. Varied interests, seeks intelligent male to 40, who enjoys friendship, fun and imaginative, mutually satisfying encounters. Discretion assured. Drawer D185.

Manitoba

BODYBUILDER, WELL-ENDOWED, 30, blue-eyed, good-looking (what more can you ask?) wants to meet other bodybuilders. Discretion essential. Drawer C657.

Winnipeg

MALE, 44, 5'8", 150 lbs whose interests include books, theatre, movies, music, ballet, opera, travel, good food, good wine, good beer, running and working out, wishes to contact others of similar interests for mutual pursuit of these and other joys. Drawer D169.

Southern Ontario

NEW TO SARNIA. Older guy would like to meet bikers, truckers, rounders under 30 for hot action. Phone and photo appreciated. Drawer D006.

GAY WHITE MALE, 28, 5'8" 145 lbs. Intelligent, discreet, affectionate, varied interests needs to meet men similar age or younger, fit and fairly happy for friendship, growth, a relationship or plain sex. Brantford and area. Photo appreciated but not expected. Letter with phone or other method of contact. Drawer D077.

GWM, 26, 6', 170 lbs, looking for adventure. Seeking dominant topman into B&D, S/M, FF etc. Send detailed letter and photo. Drawer D112.

HOPELESS ROMANTIC, 28, 5'11" 180 lbs, tired of bar scene, seeking the man of my dreams, to accede to passion and share a secure future in London. Preferably a student or young working person possessing an athletic build and generous endowment who is comfortable about his sexuality and desires to establish an ongoing relationship. Past or present situation unimportant. Honesty and a desire for a shared future is. Sincere calls only please (519) 453-5634.

IS THERE ANY gay man in Chatham? Mutual discretion, honesty, friendship desired. Healthy, warm, intelligent, proud to be gay required. Drawer D136.

KITCHENER TO TORONTO. GWM, 5'7", 135 lbs, muscular, good-looking, well-hung, wishes to

fulfill specific fantasy. You are young (to 25), sports-oriented jock, into gyms, sweats, jock image. You have fantasies about being fucked by a sweaty, muscular jock in a locker room scene. You want the scene to be hot and masculine. If you suit the description, send photo and detailed letter. All letters answered in discretion. Drawer D158.

KITCHENER GWM, 40, SEEKS FRIENDS to share good times, bad times and simple in-between times. Let's get together outside the bar meat-market scene. Drawer D157.

TIT TORTURE WANTED/ALSO GIVE, GWM, 38, 6', 165 lb, well built, hung, tanned, into kinky sex, toys, will FF, wants leather, denim or versatile male. Drawer D148.

HAIRY, HUNG, HOT face-sitter wanted by attractive university student, 22, 5'8", 150 lbs, moustache, nice build. Dominant leather men, uniformed men, cops, all welcome! Detroit, Windsor, London area. Photo and phone number ensure reply. Drawer D170.

COBOURG, PORT HOPE — 34-year-old GWM, 5'10", 145 lbs, good-looking professional. I would like to meet someone from the area who is discreet, masculine, is at home in the country or in the city, someone who is career-minded, fun-loving and caring — for good times and possible relationship. Drawer D187.

Toronto

AFFECTIONATE, BEARDED, EUROPEAN, well-built/hung, 35, enjoys fitness, music, movies, outdoors, travelling, seeks thoughtful, warm friends anywhere, under 35. Photo appreciated. Box 7303, Station A, Toronto, ON, M5W 1X9.

PROFESSIONAL MALE, 32, Mid-East origin, various interests, not into bars, seeks same for fun and friendship. Sincere replies only. Box 274, Stn D Toronto M6P 3J9.

TOTALLY INEXPERIENCED GWM, 5'8" 145 lbs, good looks, a beard and a hairy chest, seeks clean-shaven, smooth young guys to 25 to learn how great gay sex can be. So write with your fantasy. Enclose a photo and let's experiment together. Fred, 55 McCaul St, Box 236, Toronto, ON.

I'M BORED WITH the bar scene and one-night stands. Would like to hear from men 25-35 who are interested in friendship and possibly a relationship. I'm 30 and have varied interests including theatre, movies and travel. Will answer all but phone number a must. Drawer D114.

BOXING, ANYONE? 5'10" 170 lbs seeks similar for friendly scraps and other mutually rough fun and games. Hunky types preferred. Drawer D132.

GAY WHITE MALE, 26, 180 lbs, 6'4" brown eyes, black hair, straight-acting and looking, good sense of humour and outlook on life. Looking for friendship and/or possible relationship ages 21-31. Photo if possible. I visit Toronto frequently. Discretion assured. Boxholder, Box 716 Snowdon, Montreal, QC H3X 3X8.

AFFECTIONATE, ATTENTIVE MALE, 32, 5'7" 155 lbs, clean-shaven, fair skin, intelligent, discreet, sincere, interest in arts, etc, sensible, Virgo, enjoys private TV scenes, would like friendly get-together with like male. Drawer D133.

WANTED young male body, well built, well hung and fit to be tied. State credentials. Apply drawer D137.

A ROMANTIC LOVER is sought by an intelligent, active, young male. I am 5'8" 150 lbs, stable, honest, independent, relaxed and genuine. I enjoy literature, writing, photography, travelling, bodybuilding, cottage life and commitment. Friendships encouraged — please send long letter with address. Drawer D141.

YOUNG 45, 5'6" 160 lbs, brown hair, blue eyes, shy, honest, good position, like classical music, good conversation, outings, cuddling, etc, looking for a meaningful relationship with nice guy 21-39. White, Black, Oriental, accept all friends. Write about yourself and what you are looking for in general. Will answer all. Photo if possible. Drawer D144.

SHY, GENTLE MALE, 35, seeks lasting monogamous relationship with younger guy. Love and affection guaranteed. Only sincere, detailed replies with phone number will be considered. Drawer D145.

AFFECTIONATE, MASCULINE PROFESSIONAL, 38, blue eyes, brown hair, beard, 5'10" 160 lbs, seeks muscular/musclebound guy into B&D (passive), role-playing and fantasy (experienced or inexperienced) who wants to be bound up in a sensuous, cuddled and sexy relationship. No S/M. Discreet and sincere. Detailed letter and photo required. Drawer D052.

AFFECTIONATE AND VERSATILE GWM, 28, 5'6" 130lbs. Honest, intelligent and romantic. New to city. Seeking same under 30, slim and sincere. Photo and phone appreciated. Reply Box 6714, Station A, Toronto, ON M5W 1X5.

GWM, 21, SEEKS WELL-HUNG TOP MEN for kinky ass work. Prefer Scarboro area. Mornings or afternoons. Include letter, photo and phone. Drawer D155.

SINCERE, ATTRACTIVE ORIENTAL MALE, 22, university student, seeks honest, sincere male, for fun and friendship. Phone, photo appreciated. Drawer D163.

NEW IN TOWN, French-Canadian, 35, 5'8" 165 lbs, very sociable. Like intimate dinners, good times, travelling etc, seeks black, muscular body, guy 30 to 45, intelligent, no S/M, for serious relationship. Photo requested. Drawer D096.

WHITE MALE, 40s, MASCULINE, seeks affectionate, greek passive, black lover. Drawer D088.

ATTRACTIVE, HONEST, EUROPEAN male, 35, 5'8" 140 lbs. Interests: business, arts, homelife, travel, seeks sincere, attractive, younger male for relationship. Drawer D084.

YOUNG 45, LIKES 69, has many afternoons and odd evenings to meet friends with the same likes and interests. Likes country music, non-smoker and drinker, would like to meet men any age or colour for fun and general relaxing get-togethers. Photo and phone appreciated, will return when we meet. Reply Box 144, Station Q, Toronto, ON M4T 2L7.

HEALTHY MALE, 29, good-looking, excellent shape, 6 feet, 160 lbs, white, blue eyes, brown hair, clean, sincere, affectionate, enjoy swimming, diving, cars and travel. Do not like smoky bars. Would like to meet other guys for dates this winter. Discretion assured. Drawer D120.

TO HELL WITH THE TYRANNY of the lowest common denominator. No more wearing conformist denim and hiding my real self. I'm looking for someone who feels the same way. Starting from there I will find a lover. He will be as cultivated, intelligent and creative as I am. Physically he's fit, trim (no spare tire around the stomach). He can be 25 to 50, any height, build or nationality, self-confident, with a natural grace of face and body. How we make love doesn't matter. When you're really in love, what you DO is secondary. Anyway, I'm versatile and well-endowed. But sick practices are out. (FF, WS, etc) I'm fit, 48, 5'10", 135 lbs, white, vigorous, attractive, loving. Don't be modest about replying. Secretly you know if you're one of Nature's superior creations. Now let me appreciate you. Your very reply will make a statement. After that, one page is enough. Then we can meet. Drawer D152.

GWM, 37, 5'7", 140 lbs, average build. Greek active, French passive. Seeks friends for sexual encounters and disco dancing. Friendship most important. Will answer all. First ad. Drawer D150.

WELL-ENDOWED, AVERAGE PHYSIQUE, quite good-looking, seeks a "good necker" for emotional, soulful, meaningful relationship. Will answer all. Drawer D149.

GWMs COUPLED, YOUNG 41. Trim, attractive professional, discreet but versatile and experienced; not into baths or bars. Seek similar couple or built

males (married or single) who are discreet, sensible and ready for fun times. Phone number required; all replies acknowledged in confidence. Drawer D153.

DO YOU SQUEEZE the toothpaste in the middle of the tube? Then forget it. I'm 27, 5'11" GWM, hate politics, am romantic, love sense of humour, quiet evenings, all kinds of music, even country. Adore cuddling with hairy guy with similar interest. Photo appreciated. Age 25 to late thirties preferred. Not into SM. Drawer D164.

HOUSEBOY WANTED, LIVE IN. Prefer smooth, athletic or muscular types. Docility and obedience essential. Box 153, Stn A Toronto M5W 1B2

AFFECTIONATE MALE, 30, 5'10 1/2", 130 lbs. Wants a close friend 21-22. Likes movies, music and martial arts. Photo please. Drawer D161.

DO YOU ENJOY MASTURBATION? Male, 46, wants friend, 30-65, any race, for sharing erotic pleasures together. Phone number requested. Drawer D160.

GWM, MASCULINE, 29, 6'4" would like to meet same for evening get-togethers and cross-country ski weekends. I'm not looking for one-nighters but rather a buddy to see on a regular basis. Flying, bridge, art, camping and photography are some of my interests. Drawer D159.

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I don't understand I'm in my early 30s, in good shape... We are both sensitive and aware, stable and professional...let's complete ourselves together. Drawer D167.

GOOD-LOOKING GWM, 170 lbs wants hot sweaty wrestling matches with similar. Also desires some boxing lessons. Of course fun is of interest with a mutually hung A/P F/G 20s, 30s male into the same interests. Serious need only call 947-0492.

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Remember, too, that your ad is reaching other people, not just a box number. So it is smart to be positive about yourself, not insulting to others. We will edit out phrases like "no blacks" or "no fats or fems."

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\$6	\$6	\$6	\$6	\$6
\$6	\$6	\$6	\$6	\$6
\$6	\$6	\$6	\$6	\$6
\$6.30	\$6.60	\$6.90	\$7.20	\$7.50
\$7.80	\$8.10	\$8.40	\$8.70	\$9.00
\$9.30	\$9.60	\$9.90	\$10.20	\$10.50
\$10.80	\$11.10	\$11.40	\$11.70	\$12.00
\$12.30	\$12.60	\$12.90	\$13.20	\$13.50
\$13.80	\$14.10	\$14.40	\$14.70	\$15.00
\$15.30	\$15.60	\$15.90	\$16.20	\$16.50
\$16.80	\$17.10	\$17.40	\$17.70	\$18.00
\$18.30	\$18.60	\$18.90	\$19.20	\$19.50
\$19.80	\$20.10	\$20.40	\$20.70	\$21.00
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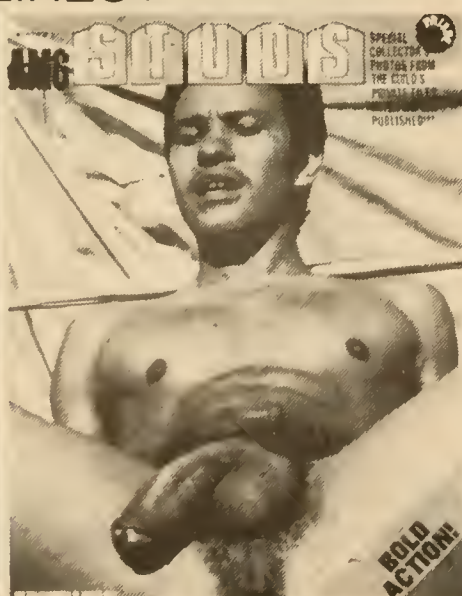
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AMBITIOUS, FUN MALE, who enjoys roller-skating, auctions, flea markets, old clothes (collecting and swapping) etc, anxiously seeks friend with similar interests. Darryl 922-8484.

IMAGINATIVE AND SENSITIVE MALE, 37, 5'10", 180 lbs, loves wearing sexy lingerie and erotic evenings, seeks sexy GWM with similar tastes. I am discreet and clean. Avoid VD like the plague. Shy closet queens welcome. Drawer D171.

MALE, EARLY FORTIES, NON-SMOKER looking for friendship and the nourishment that comes from sharing feelings and ideas. Am open-minded. Welcome replies from active, masculine males of all races, singles/couples. Let's communicate. Drawer D173.

TALL, LEAN, WELL-GROOMED, HANDSOME professional man, 33, with brown hair, green eyes and moustache, who has only been gay for five years, is looking for a sincere, sensitive, long-term relationship. I enjoy exercise, travel, writing and the country. Photo and phone number appreciated. Discretion assured. Drawer D174.

DECENT GAY MALE, 42, attractive, sincere, wishes new friends, all ages. Not into bar scene, enjoy disco, movies, theatre, country outings. Doing it with someone. Drawer D175.

MASTER LOOKING FOR SLAVES! I am into SM, BD, leather, toys, verbal and physical abuse. I will teach passive males between 20 and 30 to be obedient and serve all my demands. If you want action, send a photo with your reply. Drawer D177.

AU SECOURS! JE CHERCHE FRANCOPHONE avec lequel je peux parler français. Je suis un artiste de 25 ans et je suis bien dans ma peau. Drawer D178.

CUTE, PHILOSOPHICAL 37-year-old Sagittarian would like to exchange non-sexual photos and pen portraits as unassuming and non-compromising preliminary to get-togethers for outings (or innings), cultural or otherwise, city and country. Affinity could outweigh looks. Drawer D108.

ATHLETIC, WELL-BUILT 28-year-old blond, considered very attractive, seeks same under 25 for fun, safe, discreet encounters. Drawer D180.

SENSITIVE, ROMANTIC MALE ARTIST, 35, 5'10", 150 lbs, beard, average looks, seeks friendship with romantic male with joy for life. Drawer D181.

INDEPENDENT GWM, 21, 5'7", brown hair and eyes. Seeks taller husky professional man for relationship. I like the outdoors, music, theatre, dining in and romantic situations wherever they occur. Photo appreciated. Drawer D183.

TRANSVESTITE, 34, TALL, CONVINCING and pretty seeks persons turned on by gender ambiguity. Downtown. Phone number please. Drawer D184.

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Eastern Ontario

PETERBOROUGH AREA GAY male artist seeking well-developed muscular model and lover. Someone who is caring, sensitive and not afraid to make a commitment or work at a relationship. I'm 22, medium build, bearded, blue eyes, brown hair. I enjoy skiing, hiking, travel, going out and staying in. Discreet and sincere. Detailed letter and photo gets fast reply. All responses will be answered. Mark. Drawer D138.

LINDSAY-AREA MALE, 40s, tall, slim, still seeks male friend for monogamous halcyon relationship, discreet meetings. Reply Box 221, Lindsay K9V 4S1

Ottawa

MALE, 32, 5'8" 125 lbs would like to meet same in Ottawa region. Tired of looking around, searching for lasting relationship. Can help young student. Good-looking, searching same. Speak three languages: French, English, German. Serious replies only. Photo, phone number appreciated. Drawer D050.

ATTRACTIVE WHITE MALE, 5'8" 150 lbs, 23 years with blue eyes, dark blond hair. I'm shy, humorous and sincere. Looking for men that act like men between 20 years and 30 years. Send phone, photo please. Drawer D129.

GWM, YOUNG, BLOND seeks hung, horny, experienced topman into bondage, light S/M, toys, fantasies. If you have the equipment to fill this void, send photo, phone number and details to drawer D126.

Montreal

GAY - MONTREAL honest male in business likes outdoor wilderness, quiet life and cities, enjoys travelling, has good sense of humour, social, gentle, discreet, naturist, sensible, financially secure, independ-

ent, healthy, fully alive, enjoys outside dinners, open-minded. Welcome decent, attractive, good-looking men, 18-21, to visit or stay at Montreal or Swiss chalet, will give hospitality and good times, to enjoy the finer things of life. Affectionate, agreeable, educated, refined if possible. I am generous for the right companion. I adore animals. Serious replies and recent photo a must. André Benoit, 5991 rue de la Roche, Montréal, QC H2S 2C8, (telephone 1-514-277-7834 weekdays only).

ATTRACTIVE, ARTISTIC, VEGETARIAN pacifist, 30, seeks hot love - will settle for hot friendship. No airheads or princes. Drawer D101.

GWM, BLUE EYES, BLOND, well-carved, 24, 5'5" 126 lbs, attractive, intelligent and versatile. Seeking

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honest young student or responsible decent person with built body 18-30. Write about yourself, picture appreciated. Confidence assured. Drawer D140.

MONTREAL/OTTAWA. YOUNG good-looking guy looking for same for friendship and sex. I can pay your transportation from wherever. Please include photo. Drawer D146.

ATTRACTIVE MALE, WELL-BUILT, brown hair, brown eyes, 6' 3", 260 lbs, enjoys music, dancing, photography, likes walks, reading, animals, looking for possible permanent relationship. I would like to hear from you. A Coppola, 1880 St-Antoine St, No 5, Montreal, QC H3J 1A4.

MALE, 40s, SEEKS SAME for good times together. Prefer under 40 and non-smoker. Reply Drawer D165.

GWM, 26, 5'9", 150 lbs, black hair, brown eyes, clean-shaven. Just getting into weights. Likes are many. Willing to write and meet others. I'm friendly, not too shy, in short - interesting! Write, after all, what's 30¢ for an interesting reply? Drawer D151.

GAY ORIENTAL MALE, 23, 5'3", 120 lbs, average looks, seeks straight-looking white or oriental lover, under 26 in Montreal region. Photo and phone appreciated. Drawer D189.

Maritimes

YARMOUTH NS AREA. 27-year-old guy with a passion for pectoral muscles or big nipples. I love cuddling and conversation. Am 5'10", 175 lbs. Please send phone number. Would also appreciate photo. I can travel. Quick meeting possible! Drawer D073.

TRANSVESTITE, HORNY SLUT, travel Montreal, Halifax and TO, age 26, 5'9" 150 lbs. Discreet and clean. Whorish and obedient, no pain. Kinky. Open to all, gays, TV-TS, females and travellers. Race, marital status unimportant. Available for correspondence, rendezvous and photography. All answered. Reply Brandy, Drawer D166.

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Homes

Toronto

LARGE VICTORIAN HOUSE to share. Laundry, parking, fireplaces, many common rooms, seven bathrooms, house in excellent shape and nicely furnished. Close to High Park and Lake Shore Blvd W from \$275 all included. John or Bob 536-3679.

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gay bachelor's need for peace and tranquillity. 241-0689.

RIVERDALE: RENOVATED HOUSE looking for third, man or woman. Fireplace, 5 appliances, good TTC. We are looking for someone who wants their house to be a home. 463-1569. If no answer, keep trying.

DOWNTOWN — ROOMMATE WANTED by 46-year-young gay male to share well-furnished 1-bedroom apartment. Single beds. \$100 month. Share food costs. Drawer D162.

GAY U OF T grad student seeks shared accommodation. Non-smoker. Prefer quiet, mature house. Downtown area for March 1. Drawer D186.

ANNEX, TWO ROOMS and bathroom, \$350 monthly. All included. Gay male preferred. Call 531-4745.

LOOKING FOR A PLACE TO LIVE? We have a charming old house in Riverdale to share. Handy to TTC and downtown. Call 461-2262 for details.

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GAY COUPLE F/M to share spacious, fully-equipped house with female couple in airport area. Non-smokers. 671-3681.

VISITING TORONTO: attractive male has choice downtown apartment to share (day, week). Darryl, 922-8484.

MAN, 36, SEEKS FRIENDLY "bed and breakfast" accommodation in Toronto, temporary and irregular, near Princess Margaret Hospital. Lover is a patient frequently, supposedly terminal. We are social worker/musician, and artist. Friendly, pretty straight, creative and outgoing. From central Ontario. Hope for comfortable bed, privacy, if possible. Can not afford hotels as a steady diet. Can afford \$10 range. Response from women would be really nice (nervous about sexual complications). Drawer D168.

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Montreal

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Work

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YOUNG MAN, TIRED of the safe life working for the government, seeks employment in the travel field (travel agency, tour operator, hotel, airline reservations etc) has travelled extensively and currently completing travel course from Ryerson. Drawer D135.

Quebec

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Messages

RYAN B, PETER'S FRIEND call Philip R, formerly of Yorkville. Have returned; want to see you. (416) 926-0674.

MERRY CHRISTMAS to Rick and the Gang at TBP and Peter at the SAHR. Thanks for all your support over the past year. Hope '83 is better for all of us. Love, Rob.

Books

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Groups

PAEDOPHILE? The Paedophile Information Exchange (PIE) is a campaigning self-help group which seeks to promote, through its international English-speaking membership, a wider understanding and acceptance of the rights of paedophiles and young people. Write for full details to: PIE, P.O. Box 75, London E5 8AQ (UK).

Prisoners

A NOTE TO PRISONERS who wish to have pen-pals — Metropolitan Community Church is offering a pen-pal service to men and women prisoners through the church's prison ministry. The address is Prison Ministry, 730 Bathurst St, Toronto, ON M5S 2R4.

GAY INMATES and young prisoners threatened with sexual exploitation, in institutions throughout the USA and Canada, benefit from the work of the Prometheus Foundation. You can help by joining the Penpal Group or any of several other vital programmes. For information and a copy of *Fire!* the Foundation newsletter, send self-addressed, stamped

envelope to: Prometheus, 495 Ellis St, No 2352, San Francisco, CA 94102, USA.

WRITING TO PRISON inmates has risks as well as rewards. Some prisoners are sincere, others are con artists. Proceed very carefully by checking with authorities or The Prometheus Foundation. Report rip-offs and attempts to Prometheus, which aids gay and young prisoners, and also protects against prison rip-offs. For information about the Penpal Group and other programs, send SASE (contributions optional) to: Prometheus, 2352, 495 Ellis St, San Francisco, CA 94102, USA.

LEFT BANK BOOKS sponsors a Books For Prisoners project. Through donations and a postage grant we are able to send free miscellaneous books to inmates everywhere, (provided an institution allows them in). We offer special order books at cost (usually 35-40% off). Prisoners and other interested person should write: Books For Prisoners, Box A, 92 Pike St, Seattle, WA 98101, USA.

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Other

PHOTOS OF GOOD-LOOKING ESCORTS! Sample and info: \$2.: Domicile JL Inc, 7879 St-Denis St, Montreal, QC H2R 2E9, Canada. Tel: (514) 495-2980.

GAY? LESBIAN? IN THE CANADIAN ARMED services now or in the past? Thrown out for being gay? We are looking for lesbians and gay men who have been in the military and can talk about their experiences. Confidentiality assured. Write to Military, c/o The Body Politic, Box 7289, Stn A, Toronto, ON M5W 1X9 or phone Ed Jackson at (416) 977-6320 or write Gays of Ottawa, Box 2919, Stn D, Ottawa, ON K1P 5W9 or phone John Duggan at (613) 233-0152.

GAY COURTWATCH. General court information, lawyer referrals, crisis referrals, support services. If you have been arrested or need assistance with the court system leave a message at room 337, Old City Hall or call 961-8046. We are here to help you.

PHOTOS OF YOUNG CANADIANS (18+) nude guys, \$3. Info swimmer body also Xmas card decorated for \$2 each. Write to Box 244, Succ D Montreal, PQ H3K 3G5.



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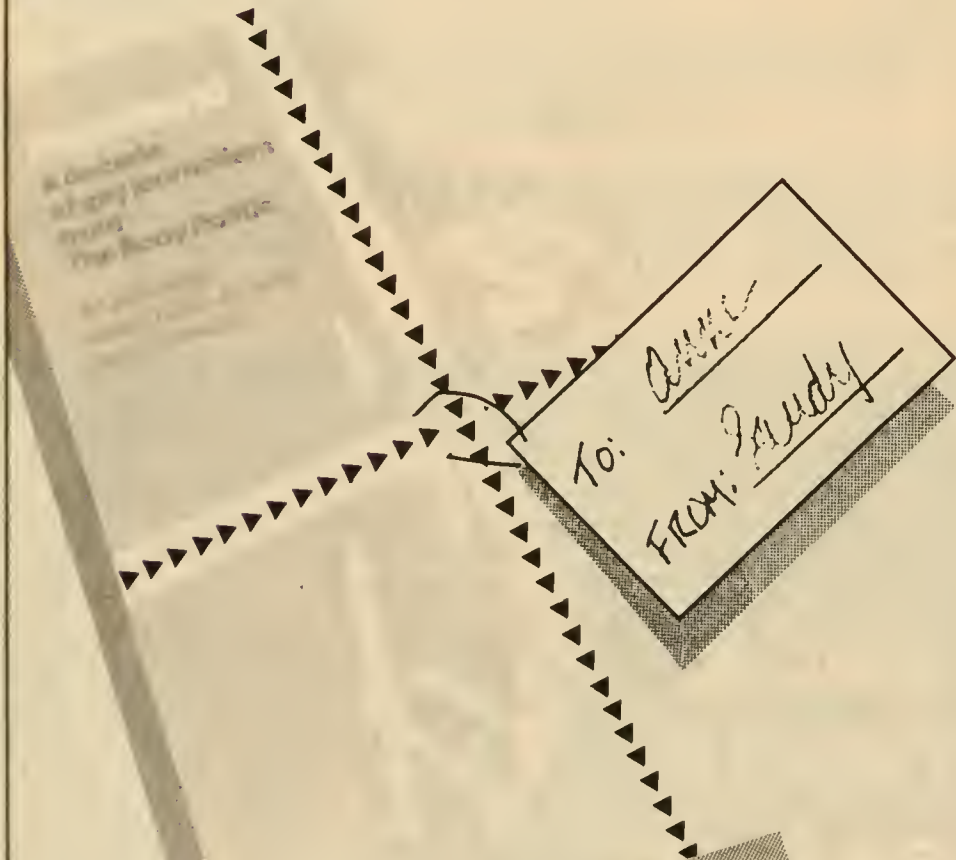
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SATANIC HORROR

WELLAND — A crowd of cheering townspeople gathered in the small Ontario town of Welland today to watch an angry Oran Veeber smash his wife's collection of thirty-two Liberace record albums. Veeber, aged 54, owner of a local feed store, claims to have discovered disturbing subliminal messages on these records when they are played backwards.

"Liberace is the very devil incarnate," shouted Veeber as he smashed Rossini's *William Tell Overture* with a sledgehammer. "I won't have him in the house — Welland is not the breeding place of degeneracy and infernal horror."

Veeber, a prize-winning local rose-grower, claims to have received a message from God one night while lying drunk under a pier after an all-night gin party. In the message he was directed to play backwards one of Liberace's many recordings, the *Blue Danube Waltz*. It was while listening to the popular dance tune, alleges Veeber, that he heard the voice of entertainer Liberace. According to Veeber, the voice of the 63-year-old singer chanted "Rivers of blood, O Beelzebub — burn Sodom to the ground" and "Gay boys don't go to hell, they go to Encino." Perhaps the most horrifying "message from Satan" is the blood-curdling demonic incantation, "I like Ike," which, it was revealed, may be heard when Liberace's recording of "Goodnight Irene" is played backwards at full volume.

"This is potentially explosive Charles Manson-type moral turpitude — the kind of horrifying sexual degeneracy that a decent Canadian town like Welland can't afford to tolerate," Veeber told reporters. "Liberace is at the heart of all immorality everywhere."

His wife, June Veeber, disputes her husband's claim, saying "Oran has had a bee in his bonnet about Liberace since he read about that homosexual 'palimony' case and I haven't had a mo-

Show Biz CORNER

1. In 1950, Liberace's first film, *South Sea Sinner*, was released. The moving yet foolish story of a concert pianist who tosses fame away to become a lowly, wandering beach-comber, it co-starred a popular sex-pot actress. Her name was...

- a) Shelley Winters
- b) Troy Donahue
- c) Greer Garson
- d) Senta Berger

2. What is the meaning of the word "Liberace"?

- a) Ancient Estonian for "potato"
- b) Anglo-Saxon expression meaning "Come to my mud-hut; I have plague"
- c) A small pig-like creature that dwells in mounds of its own dung in rural Albania
- d) Corruption of Bantu words for "lipstick on your collar"

3. If you see Liberace in a movie theatre, how should you address him? As...

- a) My Lord
- b) Your Grace
- c) Bishop
- d) You should not address him, but call the theatre manager at once

Answers: 1.a; 2.a; 3.c.

The Back Page



LIBERACE BOMB SHELL!

by Stephen Stuckey

ment's peace. My record collection is in tatters."

The Veeber children, Vic (17) and Ann-Margret (15), wept openly as their father pounded a copy of *Liberace Plays the World's Favorite Hymns* into a thousand pieces.

"How can we go back to school after a thing like this?" wept Ann-Margret. "He has broken the stereo needle by playing all those records backwards. We have nothing to live for, nothing."

A brief scuffle broke out when June Veeber tearfully attempted to rescue a copy of *Liberace Plays Excerpts from Aida and Other Hit Opera Greats* from her husband's hands, but members of the crowd held her back as Veeber whirled a hammer over his head, bringing it down heavily on the black disc.

The crowd dispersed at 7 pm to attend a nearby cross-burning after a short harangue from Mr Veeber denouncing Toscanini, Paderewski, Liberace, his wife June, and the McGuire Sisters.

Craved love from dogs: "Poodles are fab"



When I was a Lad

by Liberace

My family was poor when I was a child, but I consoled myself then (I was born in 1919 in suburban Milwaukee) by crocheting little lace antimaccassars for all our chairs, or by whipping up lovely hats



Daring décolleté: "I live for glamour"

for my dear mother out of an old curtain or a scrap of dirty burlap. Even as a child I knew I was more "sensitive" than others. While all the other boys in the neighborhood would be out in the street beating the hell out of one another, I would be indoors sewing tablecloths out of cast-off tarpaulins.

Yes, we were poor, but we were decent. Mother was forced to go to work in a cookie factory to pay for my piano lessons. I'll never forget those cookies — Mother would bring home huge bags of broken or mouldy cookies, the kind the factory couldn't sell — and that would be our supper. Those cookies were a life-saver, of course, during the cruel Depression years. We were forced to eat tripe, dandelion greens and turnip stew for nearly a decade. Thank God for those cookies. Luckily, I quickly became a millionaire playing high-speed versions of popular songs and of the so-called "classics" and won the hearts of millions. I have never looked back.

My Day by Liberace

First, I say hello to my dogs — whom I love. There's nothing homosexual about that — not with Madeleine, Bonaparte, Jacques, Prego, Lisa. I love them all. Alas, poor Seymour isn't here — sadly, he drowned in one of my fountains at my Palm Springs mansion in 1967. That

was so tragic. I'll never forget Seymour — chasing after a toy in my indoor pond, then the fountain mechanism sucking his tiny body into the machinery, drowning him. I scraped his soggy mangled corpse from the razor-sharp wheels and gears myself. It was terrible — I never got over it!

Now, I go with my little dogs to make myself some toast, coffee, and stewed prunes in my sunny Baja California-style luxury kitchenette. I used to like to phone up my old friend country-and-western singing star Patsy Cline. Too bad Patsy died in a plane crash in 1963.

Next, I go to Alexandre's for a trim and I hear on the radio that I am being sued for \$113 million by Scott, my ex-chauffeur. This is outrageous! These blonds in black-mesh bikini panties think they can do anything. I go to Ciro's for lunch with my dear, dear friends Phyllis Diller and Sammy Davis Jr and we swap stories about the grand old days in Hollywood. Phyllis tells me all about the Susan Sontag book she's reading, while Sammy confides over some delicious *prosciutto* that he just loves the Austen novel *Persuasion* that I recommended. I tell Sammy that if he likes that one, he'll simply adore Flaubert. Next, I tell Sammy about my \$291 million homosexual "palimony" suit



Chic: "My rings? Yes, they're real"

and he tells me an amusing story about Britt Ekland (or May Britt — he couldn't remember which); he says I should phone up Tab Hunter and ask him about that dog-beating scandal of the 1950s. By now poor Phyllis has passed out and we drag her out onto the street and put her into a taxi. I go to the TV studio where I am making a guest appearance on the *Tonight Show*. Johnny Mathis is guest-hosting; I pray no one discusses homosexuality. Ed McMahon is full of fun, and he tells me I am to come on after Joan Collins but before Judith Krantz. I ask Ed if he has heard about poor Patsy — does he know she died in 1963? He doesn't. I am a hit as usual and nobody mentions homosexuality. Joan relates a funny joke about Princess Anne and then they show an old clip of me and beautiful Norwegian skating star Sonja Henie. Poor, poor Sonja — those dreadful things they used to say about her — it's so terribly sad that she died in 1969 after a long, lingering illness. I tell Johnny that I am just an old bachelor in a blue-velvet lounge suit, looking for the right girl. Joan snickers at this, but I don't think anyone hears. Thank God no one talks about homosexuality.


After the taping I go home and give a press conference about the \$589 million suit against me. I tell everyone that it's all a pack of vicious lies, that everyone everywhere is totally against me. A dreadful little man said some absolutely frightful things that would have made my dear mother spew up her supper, implying that I was a "Homosexual Agitator." I swim a few lengths in my Olympic-size pool and go to bed after watching an episode of "Magnum, P.I." on television. □

What's in it for me?

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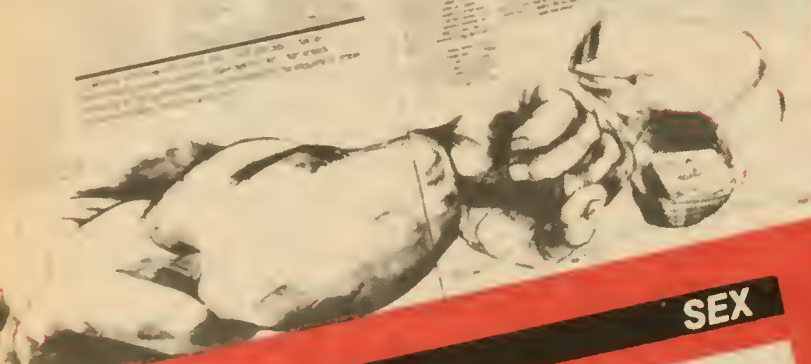


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